Entertainments FOR LENT,

Written in *French* by the R. F. N. *Cauſin*, S. I.

And Tranſlated into *Engliſh* by Sir *B. B.*

The delight of Sin is Momentary, the Torment Eternal.

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LENT.

To the most

EXCELLENT MAJESTY

OF

HENRIETTE MARIA

QUEEN of *Great Britain*.

Madam,

AMongst all the publick Joyes for your Majesties happy Return, I know not better how to expresse my own particular, Then by most Humbly Presenting to your Majesty, my Translation of this excellent French Book, in the solitude of a Prison, which was made more easie by some relation it had to your Majesties service.

And I presume the rather upon this

Dedication, becauſe all that good which is derived to us from *France*, (whereof I conceive this may be a part) ſhould receive honour and increaſe of value from your Majeſty, that it may ſo diffuſe it ſelf with more authority and profit amongſt thoſe who may be capable to receive it. Your Majeſtie (having read the Orignall) doth well know, that the principall ſcope of it is, to teach the love of God, and contempt of this world, with many other principall virtues.

And for the practice of them all, this age could not have hoped for ſo rare an example to inſtruct all the great Ladies of Chriſtendome, as it hath found in your Majeſty, as well by your admirable fortitude, and perfect reſignation to Gods holy will in all your Majeſties extreme afflictions, dangers and preſſures at Sea and Land, as alſo by your Majeſties many ſacred Retirements (in the moſt holy time of the year) to ſprinkle your pleaſures (voluntarily) with ſome of that Gall which was upon our Saviours lips, when he ſuffered his bitter Paſſion and Death for our ſins. Our great Divines affirm, that the preſent ſufferings of Mount *Calvary*, lead directly to the future glories of Mount *Thabor*.

And

And therefore, since your Majesty hath patiently endured so many unjust and rigorous Crosses in the Mount *Calvary* of this World, we have great reason to hope, that our blessed Saviour hath prepared for your Majesty, a most glorious Crown in the next, which will never have end. And this shall ever be the incessant, and fervent prayer of,

Madam,

Your MAJESTIES poor, and

most humbly devoted Beadsman,

Basil Brook.

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Enter-

Entertainments for *Lent*:

And for the First Day, upon the Consideration of Ashes.

THou art Dust, and to Dust thou shalt return, Gen. 3.

1. It is an excellent way to begin Lent with the consideration of Dust, whereby Nature gives us beginning; and by the same, Death shall put an end to all our worldly vanities. There is no better way to abate and humble the proudest of all Creatures, then to represent his beginning and his end. The midde part of our life (like a kind of *Proteus*) takes upon it several shapes not understood by others; but the first and lost part of it deceive no man; for they do both begin and end in Dust. It is a strange thing that man, knowing well what he hath been, and what he must be, is not confounded in himself, by

obſerving the pride of his own life, and the great diſorder of his paſſions. The end of all other creatures is leſs deformed then that of man. Plants in their death retain ſome pleaſing ſmell of their bodies: The little roſe buries it ſelf in her natural ſweetneſſe, and carnation Colour. Many Creatures at their death leave us their teeth, horns, feathers, skins; of which we make great uſe. Others after death are ſerved up in ſilver and golden diſhes, to feed the greateſt perſons of the world. Onely mans dead carcaſe is good for nothing but to feed worms: and yet he often retains the preſumptuous pride of a Giants, by the exorbitance of his heart, and the cruell nature of a murderer, by the furious rage of his revenge. Surely that man muſt either be ſtupid by nature, or moſt wicked by his own election, who will not correct and amend himſelf, having ſtill before his eyes aſhes for his glaſſe, and death for his miſtreſs.

2 This conſideration of Duſt, is an excellent remedy to cure vices, and an aſſured Rampire againſt all temptations. St. *Paulinus* ſaith excellently well; That holy *Job* was free from all temptations when he was placed upon the ſmoke and Duſt of his humility. He that lies upon the ground can fall

fall no lower; but may contemplate all above him, and meditate how to raiſe himſelf by the hand of God, which pulls down the proud and exalts the humble. Is a man tempted with pride? The conſideration of Aſhes will humble him. Is he burned with wanton love (which is a direct fire?) But fire cannot conſume Aſhes. Is he perſecuted with covetouſneſs? Aſhes do make the greateſt Leeches and Bloud-Suckers caſt their Gorges. Every thing gives way to this unvalued thing, becauſe God is pleaſed to draw the inſtruments of his power out of the objects of our infirmities.

3. If we knew, how to uſe rightly the meditation of death, we ſhould there find the ſtreames of life: All the world together is of no eſtimation to him, that rightly knows the true value of a juſt mans death. It would be neceſſary that they who are taken with the curioſity of Tulips, ſhould ſet in their Gardens a Plant called Napell, which carries a flower that moſt perfectly reſembles a Deaths head. And if the other Tulips do pleaſe their ſenſes, that will inſtruct their reaſon. Before our laſt death we ſhould die many other deaths; by forſaking all thoſe creatures and affections which lead us to ſin. We ſhould reſemble thoſe creatures (ſacred to the Egyp-

tians) called *Cynocephales*, which died piece-meal, and were buried long before their death: So should we bury all our concupiscences before we go to the grave, and strive to live so, that when death comes, he should find very little businesse with us.

Aspiration.

O Father of all Essences, who giveſt beginning to all things, and art without end; This day I take Ashes upon my head, thereby professing (before thee) my being nothing; and to do thee homage for that which I am; and for that I ought to be by thy great bounties. Alas, O Lord, my poor soul is confounded to see so many sparkles of pride and covetousneſſe arise from this caitiffe Dust, which I am: so little do I yet learn how to live, and so late do I know how to die. O God, of my life and death, I most humbly beseech thee, so to govern the first in me and so to sweeten the last for me, that if I live, I may live onely for thee; and if I must die, that I may enter into everlasting bliſſe, by dying in thy blessed love and favour.

The

The Goſpel upon Aſhwedneſday, S. *Matthew 6.*

Of Hypocryticall Faſting.

WHen you faſt, be not as the hyprocrites, ſad: for they disfigure their faces, that they may appear unto men to faſt. Amen, I ſay to you, that they have received their reward.

But thou when thou doeſt faſt, anoint thy head, and waſh thy face; that thou appear not to men to faſt, but to thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will repay thee.

Heap not up to your ſelves treaſures on the earth: where the ruſt and moth do corrupt, and where thieves dig thorow and ſteal. But heap up to your ſelves treaſures in heaven: where neither the ruſt nor moth doth corrupt, and where thieves do not dig through nor ſteal. For where thy treaſure is, there is thy heart alſo.

Moralities.

1. THat man goes to Hell by the way of Paradiſe, who faſts and afflicts his body, to draw the Praiſe of Men. Sor-

row and vanity together, are not able to make one Christian Act. He deserves everlasting hunger, who starves himself that he may swell and burst with vain glory. He stands for a spectacle to others, being the murderer of himself, and by sowing vanity, reaps nothing but wind. Our intentions must be wholly directed to God, and our examples for our neighbour. The Father of all vertues is not to be served with counterfeit devotions; such lies are abomination in his sight, and *Tertullian* saith they are, as many adulteries.

2. It imports us much to begin Lent well, entring into those lists, in which so many holy souls have run their course with so great strictnesse; having been glorious before God, and honourable before men. The difficulty of it is apprehended onely by those who have their understandings obstructed by a violent affection to kitchinstuffe. It is no more burdensome to a couragious spirit, then feathers are to a bird. The chearfulnesse which a man bings to a good action in the beginning, does halfe the work. Let us wash our faces by confession: Let us perfume our Head (who is Jesus Christ) by almes-deeds. Fasting is a most delicious feast to the conscience, when it is accompanied with pure-

nesse

neſſe and charity: but it breeds great thirſt, when it is not nouriſhed with devotion, and watered with mercy.

3. What great pain is taken to get treaſure; what care to preſerve it; what fear to loſe it; and what ſorrow when it is loſt? Alas, is there need of ſo great covetouſneſſe in life, to encounter with ſuch extream nakedneſſe in death? We have not the ſouls of Giants, nor the body of a Whale. If God will me poor, muſt I endeavour to reverſe the decrees of heaven and earth, that I may become rich? To whom do we truſt the ſafety of our treaſures? To ruſt, to moths and thieves: were it not better we ſhould in our infirmities depend only on God Almighty, and comfort our poverty in him who is onely rich, and ſo carry our ſouls to heaven, where Jeſus on the day of his Aſcenſion did place our Soveraigne good. Onely Serpents and covetous men deſire to ſleep among treaſures as Saint *Clement* ſaith. But the greateſt riches of the world is poverty free from Covetouſneſſe.

Aſpirations.

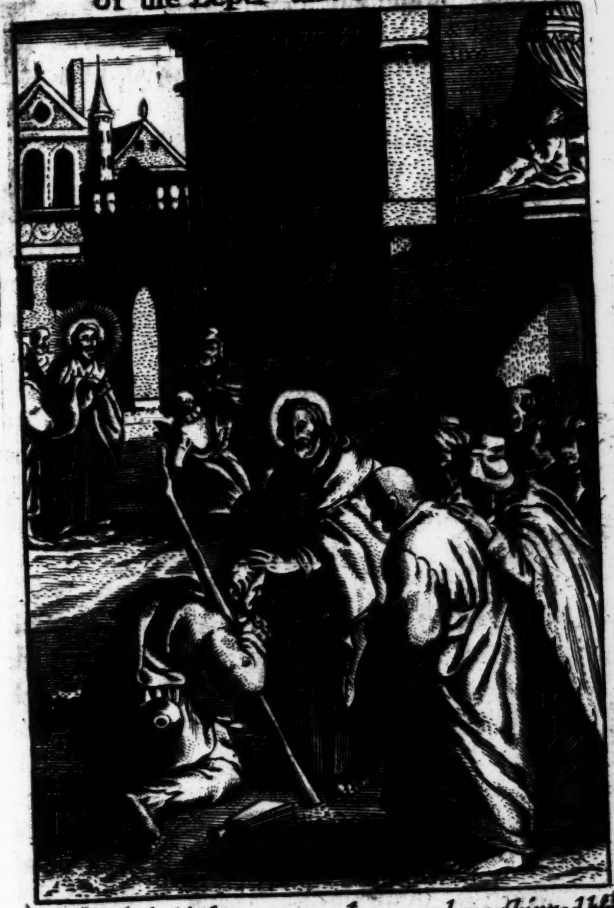
I Seek thee (O invincible God) within the Abyſſe of thy brightneſſe, and I ſee thee

through the vail of thy creatures. Wilt thou alwayes be hidden from me? Shall I never ſee thy face, which with a glimpſe of thy ſplendour canſt make Pradiſe; I work in ſecret, but I know thou art able to reward me in the light. A man can loſe nothing by ſerving thee, and yet nothing is valuable to thy ſervice, for the paine it ſelfe is a ſufficient recompenſe. Thou art the food of my faſtings, and the cure of my infirmities. What have I to do with Moles, to dig the earth like them, and there to hide treaſures; Is it not time to cloſe the earth, When thou doeſt open heaven? and to carry my heart where thou art, ſince all my riches is in thee? Doth not he deſerve to be everlaſtingly poor, who cannot be content with a God ſo rich as thou art.

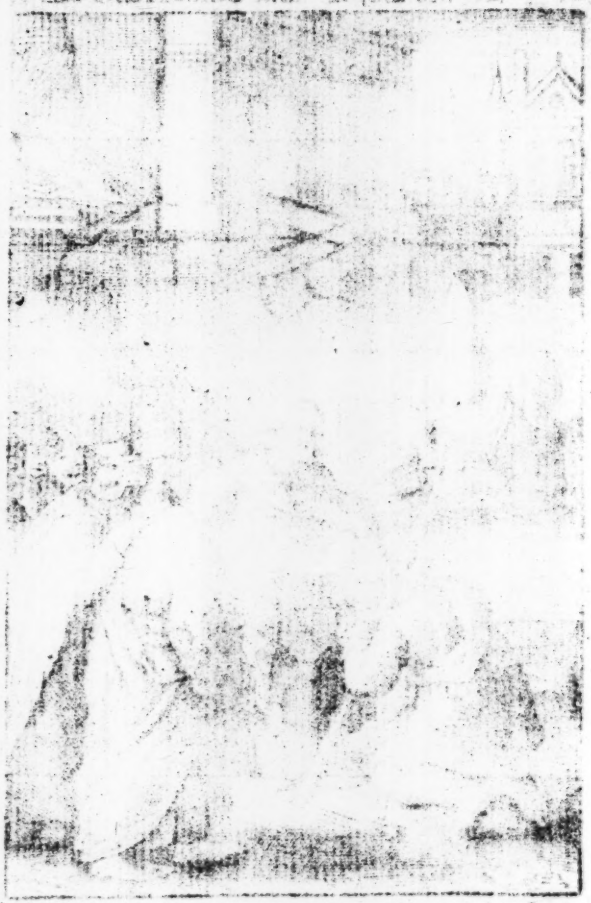
The Goſpel upon the firſt Thurſday in Lent, S. *Matthew* 18. of the Centurions words.

O Lord I am not worthy.

AND when he was entred into Capernaum, there came unto him a Centurion, beſeeching him, and ſaying, Lord, my boy



2. And behold there came a leper, and worshipped him.
3. And Jesus put forth his hand and touched him etc.
5. And when Jesus was entred into Capernaum there came unto him a Centurion beseeching him. etc:



boy lieth at home ſick of the palſie, and is ſore tormented.

And Jeſus ſaith to him, I will come and cure him.

And the Centurion making anſwer, ſaid, Lord, I am not worthy that thou ſhouldeſt enter under my roof: but onely ſay the word, and my boy ſhall be healed. For I alſo am a man ſubject to Authority, having under me, ſouldiers: and I ſay to this, go, and he goeth: and to another, come, and he cometh: and to my ſervant, do this, and he doth it. And Jeſus hearing this, marvelled, and and ſaid to them that followed him, Amen, I ſay to you, I have not found ſo great faith in Iſrael.

And I ſay to you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac and Jacob in the kingdom of Heaven, but the children of the kingdomes ſhall be caſt out into the exteriour darkneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid to the Centurion, go, and as thou haſt believed, be it done unto thee. And the boy was healed in the ſame houre.

Moralities.

1 OUr whole Salvation conſiſts in two principals; The one is in our be-

ing ſenſible of God, and the other in our moving toward him; the firſt proceeds from faith, the other comes of charity and other virtues. O what a happy thing it is to follow the example of this good Centurion, by having ſuch elevated thoughts of the Divinity, and to know nothing of God but what he is. To behold our heavenly father, within this great family of the world, who effects all things by his ſingle word; Creates by his power; governs by his counſell, and orders by his goodneſs this great univerſality of all things. The moſt inſenſible creatures have ears to hear him. Feavers and tempeſts are part of that running camp, which marcheth under his Standard: They advance and retire themſelves under the ſhadow of his command: he onely hath power to give meaſures to the heavens, bounds to the ſea; to joyn the eaſt and weſt together in an inſtant, and to be in all places where his pleaſure is underſtood.

2. O how goodly a thing it is to go unto him, like this great Captain: To go ſaid I? Nay rather to flie as he doth by the two wings of charity and humility. His charity made him have a tender care of his poor ſervant, and to eſteem his health more dear, then great men do the rareſt pieces in their Cabinets. He doth not truſt his ſervants,

but

but take the charge upon himſelfe: making himſelf (by the power of love) a ſervant to him, who by birth was made ſubject to his command. What can be ſaid of ſo many Maſters and Miſtreſſes, now adayes, who live alwayes ſlaves to their paſſions? having no care at all of the Salvation, health or neceſſities of their ſervants, as if they were nothing elſe but the ſcumme of the world. They make great uſe of their labours and ſervice (which is juſt) but neglect their bodies, and kill their Souls by the infection of their wicked examples. Mark the humility of this ſouldier, who doth not think his houſe worthy to be enlightened by one ſole Glimpſe of our bleſſed Saviours preſence. By the words of Saint *Auguſtine* we may ſay, he made himſelf worthy by believing and declaring himſelf ſo unworthy: yea, worthy that our Saviour ſhould enter not only into his houſe, but into his very ſoul. And upon the matter he could not have ſpoken with ſuch faith and humility if he had not firſt encloſed (in his heart) him whom he durſt not receive into his houſe.

3. The Gentiles come near unto God, and the Jews go from him; to teach us that ordinarily the moſt obliged perſons are moſt ungratefull; and diſeſteem their benefactours for no other reaſon, but becauſe they

they receive benefits daily from them. If you speak courteously to them, they answer churlishly; and in the same proportion wherein you are good, you make them wicked; therefore we must be carefull that we be not so toward God. Many are distasted with devotion, as the Israelites were with Manna: All which is good, doth displease them because it is ordinary: And you shall finde some who (like naughty grounds) cast up thorns where roses are planted. But we have great reason to fear, that nothing but Hell fire is capable to punnish those, who despise the Graces of God, and esteem that which comes from him as a thing of no value.

Aspirations.

O Almighty Lord, who doest govern all things in the family of this world, and dost binde all insensible creatures, (by the bare sound of thy voice) in a chaine of everlasting obedience: Must I onely be still rebellious against thy will? Feavers and Palsies have their ears for thee, and yet my unruly spirit is not obedient. Alas, alas, this family of my heart is ill governed; it hath violent passions; my thoughts are wandering, & my reason is ill obeyed. Shall

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it never be like the houſe of this good Centurion, where every thing went by meaſure, becauſe he meaſured himſelf by thy commandments? O Lord, I will come reſolutely by a profound humility, & an inward feeling of my ſelf, ſince I am ſo contemptible before thine eyes. I will come with Charity towards theſe of my houſhold, and toward all that ſhall need me. O God of my heart, I beſeech thee let nothing from henceforth move in me, but onely to advance my coming toward thee, who art the beginning of all motions, and the onely repoſe of all things which move.

The Goſpel for the firſt Friday in Lent, *S. Mat.* 5 Wherein we are directed to pray for our Enemies.

YOu have heard that it was ſaid, thou ſhalt love thy neighbour, and hate thine enemie. But I ſay to you, love your enemies, do good to them that hate you: and pray for them that perſecute and abuſe you: that you may be the children of your Father which is in heaven, who maketh his Son to riſe upon good and bad, & raineth upon juſt and unjuſt. For if you love them that love you, what reward

reward ſhall you have? Do not alſo the Publicans this? And if you ſalute your brethen onely, what do you more? Do not alſo the heathens this? Be you perfect therefore, as alſo your heavenly Father is perfect.

Moralities.

1. A Man that loves nothing but according to his natural inclination, loves onely like a beaſt or an infidel. The beſt ſort of love is that which is commanded by God, & is derived from judgement, conducted by reaſon, and perfected by Charity. Me thinks it ſhould be harder for a good Chriſtian to hate, then love his enemy. Hate makes him our equal, whereas love placeth us quite above him. By hating a mans enemy, he breaks the laws of God; he fights againſt the Incarnation of Chriſt, which was acted to unite all things in the bands of love: he gives the lie to the moſt bleſſed Euchariſt, whoſe nature is to make the hearts of all Chriſtians the ſame: he lives (like another Cain in the world) alwayes diſquieted by ſeeking revenge, and it is a very death to him to hear of another mans proſperity. Whereas to love an enemy, doth not bind us to love the injury he hath done us; for we muſt not conſider him as

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a malefactour, but as a man of our own nature, as he is the Image of God, and as he is a Christian. God doth onely command perfect things, not impossible. That which is very hard to flesh and bloud, becomes easie by the help of grace and reason. Our blessed Saviour Jesus Christ being the Father of all harmony, can and doth reconcile all contrarieties at his will and pleasure.

2. If revenge seem sweet, the gaining of it is most bitter: But there is nothing in the world more profitable, then to pardon an enemy by imitation of our Saviour. For it is then that our conscience can assure us to be the children of God, and inheritors of his glory. We must not fear to be despised for esteeming virtue, for such contempt can only proceed from those who know not the true value of that glory which belongs to the just. There is no better way to revenge, then leave it to God, who alwayes doth his own business. When *David* wept for *Saul* who was his enemy, his Clemency did insensible make degrees, by which he mounted up to the throne of *Judah*. A good work which comes from the spirit of vanity, is like an emptyed Mine, good for nothing. God who is invisible, would have

have our aſpects turned alwayes toward him, and blind toward the world. Alms given by the ſound of a Trumpet, makes a great noiſe on the earth, but reaps little fruit in heaven. The fly of vanity is a miſchievous thing which deſtroyes all the perfumes of charity. What need we any ſpectators of our good works, every place is full where God is; and where he is not, there onely is Solitude?

Aſpirations.

O God of all holy affections, when ſhall I love all that thou loveſt, and have in horrour all that diſpleaſeth thy divine Majeſty. If I cannot love in ſome perſon his defects and ſinns, I will love in him thine Image, and in that will I acknowledge thy mercies. If he be a piece of broken glaſs; in that little piece, there will ſhine ſome lines of a God-Creator, and of a God-Redeemer. If thou haſt choſen him to exerciſe my patience, why ſhould I make him the object of my revenge, ſince he gives me trouble to gaine me a Crown. He is a hammer to poliſh, and make me bright; I will not hurt him, but reverence the arme that ſtrikes me. I reſigne all vengeance into thy hands,

ſince

ſince it is a Right reſerved for thy Almighty power. And certainly the beſt revenge I can take, is to gratifie my enemy. Give unto me (O moſt mercifull Prince) the grace to ſuffer, and let the ſacrifice of my ſufferings mount up to thy propitiatory throne.

The Goſpel for the firſt Saturday in Lent, *S. Matthew 6.*

Of the Apoſtles danger at Sea. and releif by our Saviour.

AND when he had diſmiſſed them, he went into the mountain to pray, and when it was late, the boat was in the midſt of the Sea, & himſelf alone on the land. And ſeeing them labouring in rowing (for the wind was againſt them) and about the fourth watch of the night he cometh to them walking upon the ſea: and he would have paſſed by them. But they ſeeing him walking upon the ſea, thought it was a ghoſt, and cryed out, for all ſaw him, and were troubled. And immediately he talked with them; and ſaid to them, have confidence, it is I, fear ye not. And he went up to them into the ſhip, and the wind ceaſed, and they

were

were farre more astonied within themselves, for they understood not concerning the loaves, for their heart was blinded.

And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the boat, incontinent they knew him, and running through that whole countrey, they began to carry about in couches those that were ill at ease, where they heard he was. And whithersoever he entred into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his grament; and as many as touched him were made whole.

Moralities.

1. WHat a painfull thing it is to row when Jesus is not in the boat; all our travell is just nothing without Gods favour: A little blast of wind is worth more then an hundred stroakes of Oares. What troublesome businesses there are: how many intricate families do labour much, and yet advance nothing, because God withdrawes himself from their iniquities; if he do not build, the workman destroyes what he is building? But all falls out right to those, that embark themselves with Jesus,

ſus. They may paſſe to the *Indies* in a basket, when others ſhall miſcarry in a good ſhip well furniſhed.

2. But how comes it about that the ſhip of the poor Apoſtles is beaten ſo furiouſly by the windes and tempeſts? There are many ſhips with ſilver beaks, with fine linnen ſails, and ſilken tackles, upon which the ſea ſeems to ſmile. Do the waters reſerve there choller, only to vent it upon that ſhip which carryes juſt perſons? This is the courſe of mans life: The brave and happy men of this world enjoy their wiſhes, but their ſhip doth periſh in the harbour as it is ſporting; whereas God by his infinite providence, gives tempeſts to his elect, that he may work a miraculous calme by his Almighty power. Dangers are witneſſes of their floating, and Combats are cauſes of their merit. Never think any man happy in his wickedneſſe, for he is juſt like a fiſh that playes with the baite, when the hook ſticks faſt in his throat. We muſt waite and attend for help from heaven patiently (without being tired) even till the fourth, which is the laſt watch of the night. All which proceeds from the hand of God, comes ever in fit time, and that man is a great gainer by his patient attendance; who thereby gets nothing but perſeverance.

They

3. They knew Jesus very ill, that take him for a Phantome or an illusion, and cry out for fear of his presence, which should make them most rejoyce: So do those souls which are little acquainted with God, who live in blindenesse, and make much of their own darknesse. Let us learn to discerne God from the illusions of the world: the tempest ceaseth when he doth approach; and the quietnesse of our heart is a sure marke of his presence, which fills the soul with splendour, and makes it a delicious Garden. He makes all good whereſoever he comes, and the steps which his feet leave, are the bounties of his heart. To touch the Hem of his Garment, cures all that are sick; to teach us, that the forms which cover the blessed Sacrament, are the fringes of his holy humanity which cures our sins.

Aspirations.

O Lord, my soul is in night & darkness, & I feel that thou art far from me. What Billows of disquiet arise within my heart; what idle thoughts, which have been too much considered? Alas (most redoubted Lord and Father of mercy) canst thou behold from firm land, this poor vessel, which labours

Christ Tempted in the Wilderness. Mat. 4.

v. 1. Then was Jesus led up of the Spirit into the Wilderness etc.

labours so extreamly, being deprived of thy most amiable presence? I row strongly, but can advance nothing, except thou come into my soul. Come (O my adored Master) walk upon this tempestuous Sea of my heart; ascend into this poor Vessel; say unto me, take courage, It is I. Be not conceited that I will take thee for an illusion; for I know thee too well by thy powers and bounties, to be so mistaken. The least thought of my heart will quiet it self to adore thy steps. Thou shalt raigne within me; thou shalt disperse my cares; thou shalt recover my decayed senses: thou shalt lighten my understanding; thou shalt inflame my will, thou shalt cure all my infirmities: And to conclude, thou only shalt work in me, and I will be wholly thine.

The Gospel upon the first Sunday in Lent, S. *Matthew* the 4.

Of our Saviours being tempted in the Desert.

THen Jesus was led of the spirit into the Desart, to be tempted of the Devil, and

and when he had faſted fourty dayes and fourty nights, afterward he was hungry: And the tempter approached and ſaid to him, If thou be the Sonne of God, command that theſe ſtones be made bread: Who anſwered and ſaid, it is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Then the Devil took him up into the holy City, and ſet him upon the pinacle of the Temple, and ſaid to him, If thou be the ſon of God, caſt thy ſelf down, for it is written, that he will give his Angels charge of thee, and in their hands ſhall they hold thee up, leſt perhaps thou knock thy foot againſt a ſtone. Jeſus ſaid to him again, It is written, Thou ſhalt not tempt the Lord thy God.

Again, the Devil took him up into a very high mountain, and he ſhewed him all the Kingdomes of the world, and the glory of them, and ſaid to him, All theſe will I give thee, if falling down thou wilt adore me. Then Jeſus ſaith to him, avoid Satan; for it is written, the Lord thy God ſhalt thou adore, and him only ſhalt thou ſerve. Then the Devil left him, and behold Angels came, and miniſtred to him.

Mo-

Moralities.

1. IEſus ſuffered himſelf to be tempted (ſaith Saint *Auguſtine*) to the end he might ſerve for a Mediatour, for an example, and for a remedy to work our victory over all temptations. We muſt fight on his ſide: Our life is a continuall warfare, and our dayes are Champious which enters into the liſts. There is no greater temptation then to have none at all: Sleeping water doth nouriſh poyſon, Motion is the worlds ſoul; fighting againſt temptations, is the ſoul of virtues, and glory doth ſpring and bud out of tribulations. Virtue hinders not temptation, but ſurmount it. Jeſus faſted (ſaith the ordinary Gloſſe) that he might be tempted, and is tempted becauſe he did faſt. He faſted fourty dayes, and then was hungry; he did eat with his Diſciples the ſpace of fourty dayes after his reſurrection, without any more neceſſity of meat, then the Sun hath of the earths vapours; to make us thereby know, that it onely appertained to him, to teach that great ſecret how to manage want and abundance, by which St. *Paul* was glorified.

2. The firſt victory over a temptation,

is

is to know that which tempts us: Some temptations are gay and ſmiling at their beginning, as thoſe of love & pleaſure, which end in terrible and bitter ſtormes: Others are troubleſome and irkſome; Others doubtfull and intricate: Others rapide and ſudden, which ceaſe upon their prey like an Eagle: Others are cloſe and catching. Theſe are the ſnares of Satan, who fomes like a Bore, roars like a Lion, and hiſſeth like a Serpent. We ſhould alwayes have an eye ready to mark from whence the temptation comes, whither it tends, what is the root of it, what the courſe, what the progreſſe, and what power it may have over our ſpirit.

3. Solitude of heart, faſting, prayer, the word of God, are weapons of an excellent temper, which the word incarnate teacheth us to uſe in this conflict. Theſe things are to be uſed with diſcretion by the counſell of a good directour, to whom a man muſt declare all his moſt ſecret thoughts, and bear a breaſt of Chriſtall toward him, with a firm purpoſe to let him ſee all the inward motions of his heart. It is alſo good to note here, that our Lord would expreſly be tempted in that Deſart which is between Jeruſalem and Jericho, where the Samaritan (mentioned

tioned in the parable) did poure wine and oyl into the ſores of the poor wounded man; to teach us that by his combat he came to cure the wounds of *Adam*, and all his race, in the very place where they were received.

4. Sin is killed by flying the occaſions of it. Abſence, reſiſtance, coldneſſe, ſilence, labour, diverſion, have overcome many aſſaults of the enemy. Sometimes a Spiders web is ſtrong enough to preſerve chaſtity, & at other times the thick walls of *Semiramis* are not ſufficient. God governs all, and a good will to concur with him, is a ſtrong aſſurance in all perils, and it will keep us untoucht amidſt the flames of luſt.

5. Since it imports us ſo much to fight valiantly, let us bring the hearts of Lions. Where is our Chriſtianity, if we do not give teſtimony of it to God, both by our fidelity and courage? How many Martyrs have been roſted and broiled becauſe they would not ſpeak one ill word? What honour can you expect by yielding at the firſt entrance to a temptation? Look not upon the violence of it, but contemplate the crown which you ſhould gain by conquering it; think at your entrance how you will come off, and know for certain, that he who truly conſiders the conſequence of a

wicked action, will never begin it.

6. Lent is the Spring-time for ſanctified reſolutions, it mortifies the body that the ſpirit may triumph, it is a time of grace which tends to ſalvation and mercy. It imports extremly to commend all to God at the beginning, to ſanctifie this faſting, which is a part of our devotion: we muſt obſtaine from fleſh, & be content with one meal at ſeaſonable hours, without making over large collations; except age, infirmity, or weakneſſe, labour, or neceſſity of other functions, ſhall diſpence with our diet: for thoſe who are unable to faſt, ſuffer more by their diſability, then others do by faſting. It is good to follow the counſell of *Athanaſius*, who adviſeth to eat late and little, and at a table where is but one ſort of meat. We muſt alſo faſt by abſtinence from vice. For to weaken our body, and yet nouriſh our naughty paſſions, is to faſt as the Devils do, who eat nothing, and yet devour the world by the rage of their malice. Sobriety is a ſtream which waters all virtues. Our ſoul and body are as the ſcales of a ballance; if you pull down the one, you raiſe up the other; and if you tame your fleſh, it makes the Spirit raign and govern.

Aſpiration

Aſpirations.

O Moſt mercifull Lord, Father, and Protectour of all my life, how great are the temptations and ſnares whereunto I am ſubject; when I eat, drink, ſleep, when I do buſineſs, when I am both in converſation and ſolitude? Whither ſhall this poor ſoul goe which thou haſt thrown into a body ſo frail, in a world ſo corrupt, and amongſt the aſſaults of ſo many pernicious enemies? Open, O Lord, thine eyes for my guidance, and compaſſionate my infirmities: without thee I can do nothing, and in thee I can do all that I ought. Give me, O Lord, a piercing eye to ſee my danger, and the wings of an Eagle no flie from it, or the heart of a Lion to fight valiantly, that I may never be wanting in my dutie and fidelity to thee. I owe all that I am or have to thy gracious favour, and I will hope for my ſalvation, not by any proportion of my own virtues (which are weak and ſlender) but by thy boundleſſe liberalities, which onely do crown all our good works.

The Goſpel upon Munday the firſt week in Lent, out of S. *Matthew* 25.

Of the Judgement day.

AND when the Sonne of man ſhall come in his Majeſty, and all the Angels with him, then ſhall he ſit upon the ſeat of his Majeſty. And all nations ſhall be gathered together before him, and he ſhall ſeparate them one from another, as the Paſtour ſeparateth the ſheep from the goats: And ſhall ſet the ſheep at his right hand, but the goats at his left.

Then ſhall the King ſay to them that ſhall be at his right hand, Come ye bleſſed of my Father, poſſeſſe you the kingdome prepared for you from the foundation of the world. For I was hungred, and you gave me to eat: I was a thirſt, and you gave me to drink: I was a ſtranger, and you took me in: naked, and you covered me: ſick, and you viſited me. I was in priſon, and you came to me. Then ſhall the juſt anſwer him, ſaying, Lord, when did we ſee thee an hungered, and fed thee: a thirſt, and gave thee drink; and when did wee ſee thee a ſtranger, and took thee in? or naked, and covered thee? or when did

did we see thee sick, or in prison, and came to thee; And the King answering, shall say to them, Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall he say to them also that shall be at his left hand, Get you away from me you cursed into everlasting fire, which was prepared for the Devil and his Angels. For I was an hungred, and you gave me not to eate: I was a thirst, and you gave me not to drink. I was a stranger, and ye took me not to: naked, and you covered me not: sick, and in prison, and you did not visit me. Then they also shall answer him, saying, Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying Amen, I say to you, as long as you did it not to one of these lesser; neither did you it to me. And these shall go into punishment everlasting: but the just, into life everlasting.

Moralities.

BEhold here a Gospel of great terrour, where our spirit like the Dove of *Noah*, is placed upon the great deluge of Gods wrath, and knows not where to find footing. Every thing is most dread-

full; But what can be more terrible, then the certainty of Gods judgement, joyned with the great uncertainty of the hour of our death? It is an unchangeable decree, that we muſt all be preſented before the high Tribunall of the living God, to render a juſt account of all which our ſoul hath done, while it was joyned with our body, as we are taught by S. *Paul.* We muſt make an account of our time ſpent, of our thoughts, words, actions; of that we have done, and that we have omitted, of life, death, and of the bloud of Jeſus Chriſt; and thereupon receive a judgment of everlaſting life or death. All men know that this muſt certainely be done, but no man knows the hour or moment when it ſhall be. So many clocks ſtrike about us every day, and yet none can let us know the hour of our death.

2. O how great is the ſolitude of a ſoul in her ſeparation from ſo many great intice-ments of the world, (wherein many men live) and in an inſtant, to ſee nothing but the good or ill we have done one either ſide us; what an aſtoniſhment will it be for a man ſuddenly to ſee all the actions of his life (as upon a piece of Tapiſtree) ſpred before his eyes; where his ſins will appear like ſo many thorns, ſo many ſerpents, ſo many venemous

venemous beasts. Where will then be that cozening vail of reputation, and reason of state, which as yet cover so many wicked actions? The soul shall (in that day of God) be shewed naked to all the world, and her own eyes will most vex her, witnessing so plainly what she hath done.

3. O what a parting water is Gods judgement, which in a moment shall separate the mettals so different; O what a division will then be made of some men which now live upon the earth? Some shall be made clear and bright like the starres of heaven, and others like Coles burning in hell. O what a dreadfull change will it be to a damned soul at her separation from this life, to live onely in the company of devils in that piercing sence of torments, and eternal punishment? It is a very troublesome thing, to be tied with silken strings in a bed of *Roses* for the space of eight dayes together. What may we then think of a damned soul which must dwell in a bed of flames so long as there shall be a God.

4. Make use of the time given you to work your salvation, and live such a life as may end with a happy death, and so obtain that favourable judgment, which shall say; Come, O thou soul, blessed of God my Fa-

ther, poſſeſs the kingdome which is prepared for thee from the beginning of the world. There is no better means to avoid the rigour of Gods judgments, then to fear them continually. Imitate the tree (mentioned in an Emblem) which being deſigned to make a ſhip, and finding it ſelf wind-ſhaken as it grew upon the land, and ſaid, what will become of me in the ſea; If we be already moved in this world, by the bare conſideration of the puniſhment due to ſin, think what it will be in that vaſt ſea and dreadful abyſſe of Gods judgments.

Aſpirations.

O King of dreadfull Majeſty, who doeſt juſtly damn, and undeſervedly ſave ſouls; ſave me O fountain of mercy. Remember thy ſelf (ſweet Jeſus) that I was the cauſe of that great journey which thou tookeſt from God to man; and do not deſtroy me in that dreadfull day, which muſt decide the Queſtion of my life or death for all eternity. Take care of my laſt end, ſince thou art the cauſe of my beginning, and the onely cauſe of all that I am. O Father of bounties, wouldeſt thou ſtop a mouth which deſires ſo earneſtly to praiſe and confeſs thee everlaſtingly? Alas (O eternal Sweetneſs)

Sweetneſs) would'ſt thou damn a ſoul which hath coſt thee ſo much ſweat and blood, giving it for ever to thoſe cruel and accurſed powers of darkneſſe; Rather O Lord pierce my heart with ſuch a fear of thy judgments, that I may alwayes dread and never feel them: If I forget, a wake my memory; if I flie from thee, recall me again: If I deferre my amendment, ſtay for me; If I return, do not deſpiſe my ſoul; But open thoſe armes of mercy, which thou didſt ſpread upon the Croſſe, with ſuch rigorous juſtice againſt thy ſelf, for ſatisfaction of my ſins.

The Goſpel upon Tueſday the firſt week in Lent, out of *S. Matth.* 21.

Jeſus drove the buyers and ſellers out of The Temple.

AND when he was entred Jeruſalem, the whole city was moved, ſaying, Who is this? And the people ſaid, this is Jeſus the Prophet, of Nazareth in Galilee. And Jeſus entred into the Temple of God, and caſt out all that ſold and bought in the Temple, and the Tables of the bankers, and the chairs of

them that ſold pidgeons he overthrew; and he ſaid to them, it is written, My houſe ſhall be called the houſe of prayer, but you have made it a den of thieves. And there came to him the blind and the lame in the temple, and he healed them. And the chief Prieſts and Scribes ſeeing the marvellous things that he did, and the children crying in the Temple, and ſaying, Hoſanna to the ſonne of David: *they had indignation and ſaid to him, heareſt thou what theſe ſay? And Jeſus ſaid to them, very well, have you never read, that out of the mouthes of infants and ſucklings thou haſt perfected praiſe? and leaving them, he went forth out of the city into Bethania and remained there.*

Moralities.

1. JEſus entering into Jeruſalem, went ſtrait to the Temple, as a good Son goes to his Fathers houſe; as a high prieſt to the Sanctuary; and as a ſacrifice to the altar. He doth very lively intereſt himſelf in the goods of His heavenly Father, and chaſeth out every prophane thing out of that ſacred place, to give thereby glory to the living God, and to put all things in order. It is a wicked ſtain to Religion, when Eccleſiaſtical perſons are vicious, and when Churches

Churches are prophaned. Saint *Chryſoſtome* ſaith, that prieſts are the heart of the Church, but when they are wicked, they turn all into ſin. A decaying tree hath alwayes ſome ill quality about the root: ſo when any people are without diſcipline, the paſtours are without virtue. The want of reverence in Churches, begets the contempt of God; they cannot have Jeſus in their hearts, when they give him affronts even in his own Temple.

2. His houſe (ſaith he) is a houſe of prayer; but your heart ſhould be the ſanctuary, and your lips the door. So long as you are without the excerciſe of prayer, you ſhall be like a Bee without a ſting, which can make neither honey nor wax. Prayer is the chiefeſt and moſt effectuall means of that Angelicall converſation to which God calls us, by the merits of his paſſion, and by the effects of his triumphant reſurrection. It is the ſacred buſineſſe which man hath with God, and (to ſpeak with Saint *Gregory Nazianzen*) it is the art to make our ſouls divine. Before all things you muſt put into an order, the number, the time, the place, the manner of your prayers; and be ſure that you pay unto God this tribute with reſpect, ſerver, and perſeverance. But if you deſire to

make

make a very good prayer, learn betimes to make a prayer of all your life. Incenſe hath no ſmell without fire, and prayer is of no force without charity. A man muſt converſe innocently, purely with men, that deſires to Treat worthily with God.

3. Keep your perſon and your houſe clean from ill managing all holy things, and from thoſe irreverences, which are ſometimes committed in Churches. It is a happy thing for a man to be ignorant of the trade of buying and ſelling benefices, and to have no entercourſe with the tribunals of iniquity. Many other ſinnes are written in ſand, and blown away with a ſmall breath of Gods mercy; But the faults of ſo great impiety, are carved upon a corner of the altar, with a grave of ſteel, or with a diamond point, as the Prophet ſaith. He deſerves to be made eternally culpable, who dries up the fountain, which ſhould waſt himſelf, or poiſons the ſtream, which he himſelf muſt drink; or contaminates the ſacraments, which are given him to purifie his ſoul.

Aſpirations.

SPirit of God, which by reaſon of thy eminent height, canſt pray to no body, and

and yet by thy divine wiſdome, makeſt all the world pray to thee. Give me the gift of prayer, ſince it is the mother of wiſdome; the ſeal of virginity, the ſanctuary for our evils, and fountain of all our goods. Grant that I may adore thee in ſpirit with reverence, ſtedfaſtneſſe, and perſeverance: and if it be thy divine pleaſure that I pray unto thee as I ought, inſpire unto me (by thy virtue) ſuch prayers as thou wilt hear by thy bounty.

The Goſpel upon Wedneſday the firſt week of Lent,

S. *Matth.* 12.

The Phariſees demand a Sign of Jeſus.

THen anſwered him certain of the Scribes and Phariſees, ſaying, Maſter we would ſee a ſign from thee, who anſwered, and ſaid to them:

The wicked and adulterous generation ſeeketh a ſign: & a ſign ſhall not be given it, but the ſign of Jonas *the Prophet: For as* Jonas *was in the Whales belly three dayes & three nights, ſo ſhall the Sonne of man be in the heart*

heart of the earth three dayes and three nights, The men of Nineveh ſhall riſe in the judgement with this generation, and ſhall condemne it, becauſe they did penance at the preaching of Jonas: *And behold more then* Jonas *here. The Queen of the ſouth ſhall riſe in the judgement with this generation, and ſhall condemne it; becauſe ſhe came from the ends of the earth to hear the wiſdome of* Solomon, *and behold more then* Solomon *here. And when an unclean ſpirit ſhall go out of a man, he walketh through dry places, ſeeking reſt and findeth not. Then hee ſaith, I will returne into my houſe whence I came out; and coming, he findeth it vacant, ſwept with beſomes, and trimmed; then goeth he and taketh with him ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there; and the laſt of that man be made worſe then the firſt. So ſhall it be alſo to this wicked generation.*

As he was yet ſpeaking to the multitudes, behold his mother & his brethren ſtood without ſeeking to ſpeak to him, and one ſaid unto him, behold thy mother and thy brethren ſtand without ſeeking thee. But he anſwering him that told him, ſaid, Who is my mother, and who are my brethren? and ſtretching forth his hand upon his Diſciples, he ſaid, Behold my mother and my brethren: for whoſoever

whoſoever ſhall do the will of my Father that is in heaven, he is my brother, and ſiſter, and mother.

Moralities.

1. 'Tis a very ill ſign when we deſire ſigns to make us believe in God. The ſigns which we demand to fortifie our faith, are oft-times marks of our infidelity. There is not a more dangerous plague in the events of wordly affairs, then to deal with the Devil, or to caſt nativities. All theſe things fill men with more faults then knowledge. For divine Oracles have more need to be reverenced then interpreted. He that will find God, muſt ſeek him with ſimplicity, and profeſſe him with piety.

2. Some require a ſign, and yet between heaven and earth, all is full of ſigns. How many creatures ſoever there are, they are all ſteps and characters of the Divinity. What a happy thing it is to ſtudy what God is by the volume of time, and by that great Book of the world. There is not ſo ſmall a floar of the meddows, nor ſo little a creature upon earth, which doth not tell us ſome news of him. He ſpeaks in our ears by all creatures, which

which are ſo many Organ-pipes to convey his Spirit and voice to us. But he hath no ſign ſo great, as the word incarnate which carries all the types of his glory and power. About him onely ſhould be all our curioſity, our knowledge, our admiration, and our love, becauſe in him we can be ſure to find all our repoſe and conſolation.

3. Are we not very miſerable, ſince we know not our own good but by the loſſe of it, which makes us eſteem ſo little of thoſe things we have in our hands? The *Ninevites* did hear old *Jonas* the Prophet. The Queen of *Saba* came from farre to hear the wiſdom of *Solomon*: Jeſus ſpeaks to us uſually from the Pulpits, from the Altars; in our converſations, in our affairs and recreations: And yet we do not ſufficiently eſteem his words nor inſpirations. A ſurfeited ſpirit miſlikes honey, and is diſtaſted with *Manna*, raving after the rotten pots of Egypt. But it is the laſt and worſt of all ills to diſpiſe our own good. Too much confidence is mother of an approaching danger: A man muſt keep himſelf from relapſes, which are worſe then ſinnes, which are the greateſt evils of the world; he that loves danger, ſhall periſh in it. The

firſt ſinne brings with it one Devil, but the ſecond brings ſeven: There are ſome who vomit up their ſins as the ſea doth cockles, to ſwallow them again. Their life is nothing but an ebbing and flowing of ſinnes, and their moſt innocent retreats, are a diſpoſition to iniquity. For as boild water doth ſooneſt freez, becauſe the cold works upon it with the greater force; ſo thoſe little fervours of devotion, which an unfaithfull ſoul feels in confeſſions, and receiving (if it be not reſolute quite to forſake wickedneſſe) ſerve for nothing elſe but to provoke the wicked ſpirit, to make a new impreſſion upon her: It is then we have moſt reaſon to fear Gods juſtice, when we deſpiſe his mercy. We become neareſt of kin to him, when his Ordinances are followed by our manners, and our life by his precepts.

Aſpirations.

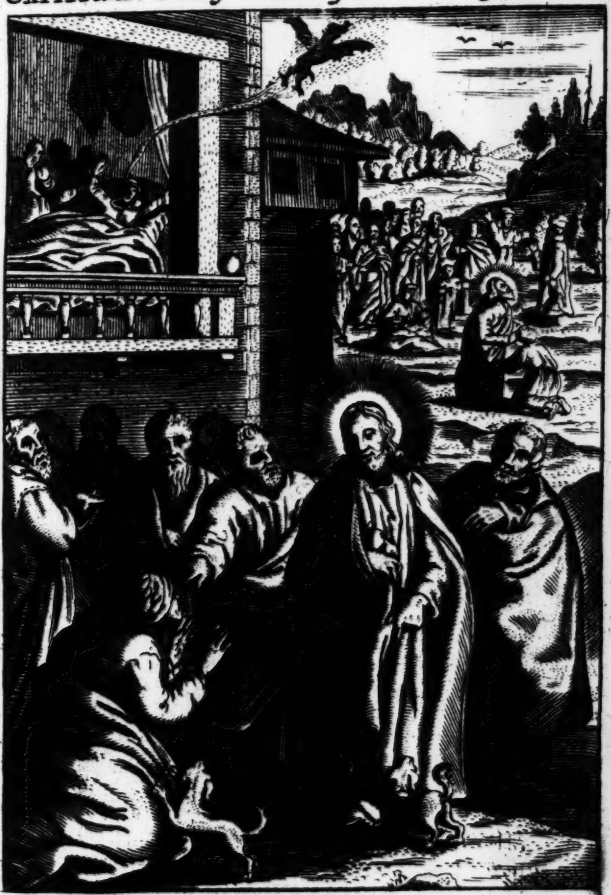
O Word Incarnate, the great ſign of thy heavenly Father, who carrieſt all the marks of his glory, and all the characters of his powers: It is thou alone whom I ſeek, whom I eſteem and honour; All that I ſee, all I underſtand, all that I feel, is nothing to me, if it do not carry thy name,

name, and take colour from thy beauties, nor be animated by thy Spirit. Thy converſation hath no trouble, and thy preſence no diſtaſte. O let me never loſe by my negligence, what I poſſeſſe by thy bounty. Keep me from relapſes, keep me from the ſecond gulf, and ſecond hell of ſinne. He is too blind that profits nothing by experience of his own wickedneſſe, and by a full knowledge of thy bounties.

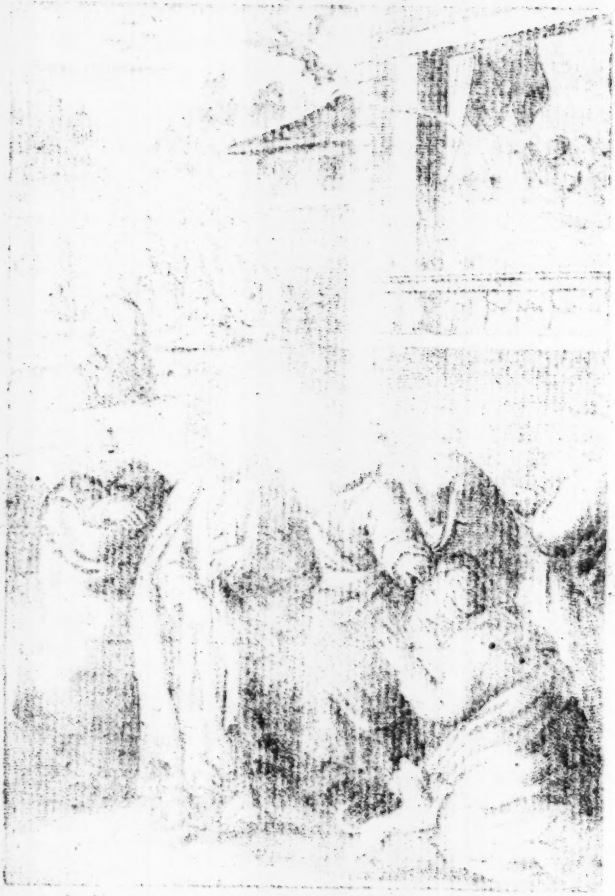
The Goſpel upon Thurſday the firſt week in Lent, out of *S. Matthew* the 15.

Of the woman of Canaan.

AND Jeſus went forth from thence, and Retired into the quarters of Tyre and Sidon. And behold a woman of Canaan came forth out of theſe coaſts, and crying out, ſaid to him, Have mercy upon me, O Lord, the Son of David, *my daughter is ſore vexed of a Devil: who anſwered her not a word. And his diſciples came and beſought him, ſaying, diſmiſſe her, becauſe ſhe cryeth out after us: And he anſwering, ſaid; I was not ſent but to the ſheep that are loſt of the houſe of Iſrael.*



22. And behold a Woman of Canaan etc: cryed unto him saying etc: my daũghter is grievously vexed with a devil. 26. But he answered and said it is not meet to take ỹ childrens bread and cast it to dogs. 27. She said truth Lord yet the dogs eate of the crumbs etc:



Iſrael. But ſhe came and adored him, ſaying, Lord help me: who anſwering, ſaid; It is not good to take the bread of children, and to caſt it to the dogs: but ſhe ſaid, yea Lord; for the dogs alſo eat of the crumbs that fall from the tables of their maſters. Then Jeſus anſwering, ſaid to her, O woman, great is thy faith, be it done to thee as thou wilt: and her daughter was made whole from that hour.

Moralities.

1. OUr Saviour Jeſus Chriſt, after his great and wondrous diſcent from heaven to earth; from being infinite to be finite; from being God, to be man; uſed many ſeverall means for ſalvation of the world. And behold, entring upon the frontiers of Tyre and Sidon, he was pleaſed to conceal himſelf: But it is very hard to avoid the curioſity of a woman, who ſeeking his preſence, was thereby certain to find the full point of her felicity. A very ſmall beam of illumination reflecting upon her, carried her out of her Countrey, and a little ſpark of light brought her to find out the clear ſtreams of truth. We muſt not be tired with ſeeking God; and when we have found him, his preſence

ſhould

ſhould not diminiſh, but increaſe our deſire to keep him ſtill. We are to make entrance into our happineſſe, by taking faſt hold of the firſt means offered for our ſalvation: And we muſt not refuſe or loſe a good fortune which knocks at our door.

2. Great is the power of a woman when ſhe applies her ſelf to virtue; behold, at one inſtant, how one of that ſex aſſails God and the devil, prevailing with the one by ſubmiſſion, and conquering the other by command: And he which gave the wide Sea arms to contain all the world, findes his own arms tied by the chains of a prayer which himſelf did inſpire. She draws unto her (by a pious violence) the God of all ſtrength, ſuch was the fervency of her prayer, ſuch was the wiſdome of her anſwers, and ſuch the faith of her words. As he paſſed away without ſpeaking, ſhe hath the boldneſſe to call him to her; whiles he is ſilent, ſhe prayes; when he excuſeth himſelf, ſhe adores him; when he refuſeth her ſuit, ſhe draws him to her. To be ſhort, ſhe is ſtronger then the Patriarch *Jacob*; for when he did wreſtle with the Angel, he returned lame from the conflict; but this woman, after ſhe had been ſo powerfull with God, returns ſtrait

to

to her houſe, there to ſee her victories, and poſſeſſe her conqueſts.

3. Mark with what weapons ſhe overcame the greateſt of all conquerours, Charity drew her from home to ſeek health for her daughter, becauſe like a good mother, ſhe loved her not with a luxurious love; but in her affliction, feeling all her dolours, by their paſſionate reflection upon her heart. Her faith was planted upon ſo firm a rock, that amongſt all the appearance of diſpair, her hope remained conſtant. Humility did effect that the name of Dog, was given her for a title of glory, ſhe making profit of injuries, and converting into honour the greateſt contempt of her perſon. Her words were low and humble; but her faith was wondrous high, ſince in a moment ſhe chaſed away the devil, ſaved her daughter, and changed the word Dog into the name of a Sheep of Chriſts flock, as *Sedulius* writes. Perſeverance was the laſt of her virtues in the Combat, but it was the firſt which gained her Crown. If you will imitate her in theſe four virtues, Love, Faith, Humility, and Perſeverance, they are the principal materialls of which the body of your perfection muſt be compounded.

Aſpiration.

Aſpiration.

O Jeſus Chriſt, Son of *David*, I remember well that thy foreſather did by his harp chaſe away a devil from *Saul*: And wilt not thou, who art the Father of all bleſſed harmonies, drive away from me ſo many little ſpirits of Affections, Appetites and Paſſions, which trouble and diſcompoſe my heart; This poor ſoul, which is the breath of thy mouth, and daughter of thine infinite bounties, is (like the Sun under a cloud) poſſeſſed with many wicked ſpirits; but it hath none worſe then that of ſelf-love. Look upon me (O Lord) with thine eyes of mercy, and ſend me not away with ſilence, ſince thou art the Word. Rather call me Dog, ſo that I may be ſuffered to gather up the crumbs which fall from thy table. Whatſoever proceeds from thy mouth, is ſacred, and muſt be taken by me as a relick. If thou ſay I ſhall obtain my deſire, I ſay I will have no other, then what thou inſpireſt, and I can be contented with nothing, but what ſhall be thy bleſſed will and pleaſure.

The

The Goſpel upon Friday the firſt week in Lent, *St. John* 15.

Of the Probatick Pond.

After theſe things, there was a Feſtival day of the Jews, & Jeſus went up to Jeruſalem: and there is at Jeruſalem upon Probatica, a Pond; which in Hebrew is named Bethſada, having five Porches. In theſe lay a great Multitude of ſick perſons, of Blind, Lame, Withered, expecting the ſtirring of the Water. And an Angel of our Lord deſcended at a certain time into the pond, and the water was ſtirred. And he that had gone down firſt into the pond, after the ſtirring of the water, was made whole of whatſoever infirmity he was holden. And there was a certain man there, that had been eight and thirty yeares in his infirmity. Him when Jeſus had ſeen lying, and knew that he had now a long time, he ſaith to him, Wilt thou be made whole? The ſick man anſwered him, Lord, I have no man, when the water is troubled, to put me into the pond: for whiles I come, another goeth down before me. Jeſus ſaith to him, Ariſe, take up thy bed, and walk.

walk. And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabboth that day. The Jews therefore ſaid to him that was healed, it is the Sabboth, thou maiſt not take up thy bed. He anſwered them, he that made me whole, he ſaid to me, Take up thy bed and walk. They asked him therefore, what is that man that ſaid to thee, take up thy bed and walk? But he that was made whole, knew not who it was. For Jeſus ſhrunk aſide from the. Multitude ſtanding in the place. Afterwards Jeſus finding him in the Temple, and ſaid to him, Behold, thou art made whole: ſin no more, leſt ſome worſe thing chance to thee. That man went his way, and told the Jews that it was Jeſus that made him whole.

Moralities.

ALl the world is but one great Hoſpital, wherein ſo many perſons languiſh, expecting the moving of the water, and the time of their good fortune. The Angels of earth which govern our fortunes, goe not ſo faſt as our deſires. But Jeſus, who is the great Angell of councill, is alwaies ready to cure our maladies; to ſupport our weakneſſe, and

and make perfect our virtues. We need only to follow his motions and inſpirations, to meet with everlaſting reſt. It is a lamentable thing, that ſome can patiently expect the barren favours of men twenty or thirty years together, and yet will not continue three dayes in prayer to ſeek the ineſtimamable graces of God.

2. The firſt ſtep we muſt make toward our ſalvation, is to deſire it. That manis worthy to be eternally ſick, who fears nothing elſe but the loſs of his bodily health. Men generally do all what they can poſſibly to cure their corporal infirmities; they abide a thouſand vexations (which are but too certain) to recover a health which is moſt uncertain. And as for the paſſions of the mind, ſome love the Feavers of their own love, and their worldly ambition above their own life. They ſuck the head of a venemous aſpick, and are killed by the tongue of a viper. They will not part with that which kills them; and if you take from them the worm which makes them itch, or the executioner who doth indeed torment them, they believe you take away the chiefeſt of their felicity. Happy is that ſoul which holds nothing ſo dear in this world, but

will forſake it willingly to find God, and will ſpare nothing to gain Paradiſe.

3. There is nothing more common, nor ſo rare as man. The world is full of vitious and unprofitable men. But to find one very compleat in all good things, is to find a direct Phenix. There are more buſineſſes without men, then men without buſineſſes. For how many charitable employments might many lazy and idle perſons find out? So many poor mens affairs continue at a ſtand: ſo many miſerable creatures languiſh: ſo many deſolate perſons long to find ſome Man who (with little trouble to himſelf) would take ſome ſmall care of their affairs, and make up a little piece of their fortunes. Jeſus is the man of God deſired of all ages; to him we muſt apply our ſelves, ſince he is both life and truth. By him we may come to all happineſs, by him we may live in the fountains and ſtreams of life, and in him we may contemplate the chiefeſt of all truths.

Aſpirations.

WHat patience have I in committing ſins, and how impatient am I in my ſufferings for them? I am ever moſt readie to execute vice, and unwilling into abide the puniſhment. O good God,

2. And after six dayes Jesus taketh with him Peter and James and John etc: and he was transfigured before them.
4. And there appeared unto them Moses and Elias and they were talking with Jesus.

God, there are many years in which I have retained an inclination to this diſorder, to that ſin. My ſoul is bound as it were with Iron chains, in this unhappy bed: will there be no Angel to move the water for me? But art not thou the Lord and Prince of Angels? Then I moſt humbly beſeech thee (O bleſſed Saviour) do thou command, and by thy only word, my affairs will go well, and receive a happy diſpatch; my body will become ſound, my ſoul innocent, my heart at reſt, and my life an eternal Glory.

The Goſpel upon Saturday the firſt week in Lent, and the Sunday following, out of St. *Matthew* 17.

Of the Transfiguration of our Lord.

AND after ſix dayes, Jeſus taketh unto him Peter and James, and John his Brother, and bringeth them into a high mountain apart: and he was transfigured before them. And his face did ſhine as the Sun: and his garments became white as Snow. And behold, there appeared to them, Moſes and Elias talking with him. And

Peter anſwering, ſaid to Jeſus, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles; one for Thee, one for Moſes, and for one Elias. And as he was yet ſpeaking, behold a bright cloud overſhadowed them. And loe a voice out of the Cloud, ſaying, This is my well-beloved Son, in whom I am well pleaſed, hear ye him. And the Diſciples hearing it, fell upon their face, and were ſore afraid. And Jeſus came and touched them: and he ſaid to them, Ariſe, and fear not. And they lifting up their eyes, ſaw no body, but onely Jeſus. And as they deſcended from the mount, Jeſus commanded them, ſaying, tell the viſion to no body, till the Son of man be riſen from the dead.

Moralities.

1. THe words of the Prophet *Oſee* are accompliſhed; the nets and toils planted upon mount Tabor, not to catch birds, but hearts. The mountain which before was a den for Tygers and Panthers (according to the Story) is now beautified by our Saviour, and becomes a place full of ſweetneſſe and raviſhments. Jeſus appears transfigured in the high robes of his glory. The cloud made him a pavillion

vilion of gold, and the Sun made his face ſhine like it ſelf. The heavenly Father doth acknowledge his Son as the true Prince of glory; *Moſes* and *Elias* both appear in brightneſs, the one bearing the Tables of the Law, and the other carried in a burning Chariot (as *Origen* ſaith) which made the Apoſtles know him. For the Hebrews had certain figures of the moſt famous men of their Nation in books. They both (as Saint *Luke* ſaith) were ſeen in glory and Majeſty, which fell upon them by reflection of the beames which came from the body of Jeſus, who is the true fountain of brightneſs. The Apoſtles loſe themſelves in the deliciouſneſs of this great ſpectacle; and by ſeeing more then they ever did, deſired to loſe their eyes. O that the world is moſt contemptible to him, that knows how to value God as he ought. So many fine powders, ſo many pendents and favours of Glaſſe; ſo many Towers and Columns of durt plaſtered over with gold, are followed by a million of Idolaters. To conclude, ſo many worldly Jewels are like the empty imaginations of a ſick ſpirit, not enlightened by the beams of truth. Let us rely upon the word (ſaith Saint *Auguſtine*) which remains for ever, while men paſſe like the

water of a fountain, which hides it ſelf in the Spring, ſhews it ſelf in the ſtream, and loſeth it ſelf at laſt in the Sea. But God is alwayes himſelf, there needs no Tabernacle made by the hands of man, to remain with him; for in Paradiſe, he is both the God and the Temple.

2. Tabor is yet but a ſmall patern, we muſt get all the piece; we muſt go to the Palace of Angels and brightneſſe, where the Tabernacles are not made by the hands of men. There we ſhall ſee the face of the living God clearly, and at full: There the beauties ſhall have no vails to hide them from us: Our being ſhall have no end: Our knowledges will not be ſubject to errour, nor our loves and affections to diſpleaſure. O what a joy will it be to enjoy all, and deſire nothing; to be a Magiſtrate without a ſucceſſour, to be a King without an enemy, to be rich without covetouſneſſe, to negotiate with out money, and to be ever living without fear of death.

3. But who can get up to this mountain, except he of whom the Prophet ſpeaks? who hath innocent hands and a clean heart? who hath not received his ſoul of God in vain, to bury it in worldly pelf? To follow Jeſus we muſt transform our

our ſelves into him; by hearing and following his doctrin, ſince God the Father propoſeth him for the teacher of mankind, and commands us to hearken unto him. We muſt follow his examples, ſince thoſe are the originalls of all virtues. The beſt trade we can practiſe in this world, is that of transfiguration: and we may do it by reducing our form to the form of our Lord, and walking upon earth like men in heaven: Then will the Sun make us have ſhining faces when purity ſhall accompany all our actions and intentions. Our clothes ſhall be as white as ſnow, when we ſhall once become innocent in our converſations; we ſhall then be raviſhed like the Apoſtles, and after we have been at mount Tabor, we ſhall be blind to the reſt of the world, and ſee nothing but Jeſus. It is moreover to be noted, that our Saviour did at that time entertain himſelf with diſcourſe of his great future ſufferings, and of his death, to teach us that his croſſe was the ſtep by which he mounted up to beatitude.

Aſpirations.

O Bleſſed Palace, O Magnificent Tabor, which this day didſt hold upon thee

the Prince of Glory; I love and admire thee, but I admire ſomewhat elſe above thee: It is the heavenly Jeruſalem, that triumphant company, that face of God; where all thoſe beauties are, which ſhall never ceaſe to be beauties. It is for that I live, for that I die, for that I languiſh with a holy impatience. O my Jeſus, my moſt benigne Lord, transform me then into thee, that I may thereby be transformed into God. If I have carried the earthly Image of *Adam*, why ſhould I not alſo carry the form of Jeſus? Catch me O Lord within thoſe tiſſued nets and golden toils of brightneſſe, which thou didſt plant upon this ſacred mountain. It is there I would leave mine eyes, it is there I reſolve to breath out my ſoul. I ask no tabernacles to be there built for me, I have long ſince contemplated thy heart, (O Father of eſſences and all bounties) as the moſt faithful abode of my eternity.

The

The Goſpell upon Munday the ſecond week in Lent, St. *John* 8.

Jeſus ſaid unto the Jews, where I goe, ye cannot come.

AGain therefore Jeſus ſaid to them, I goe, and you ſhall ſeek me, and ſhall die in your ſin. Whither I go, you cannot come. The Jews therefore ſaid, why? will he kill himſelf: becauſe he ſaith, whither I go, you cannot come. And he ſaid to them. you are of this world, I am not of this world. Therefore I ſay to you, that you ſhall die in your ſins. For if you believe not that I am he, ye ſhall die in your ſins. They ſaid therefore to him, Who art thou? Jeſus ſaid to them, The beginning, who alſo ſpeak to you. Many things I have to ſpeak and judge of you: but he that ſent me, is true: and what I have heard of him, theſe things I ſpeak in the world. And they knew not that he ſaid to them, that his Father was God. Jeſus therefore ſaid to them, when you ſhall have exalted the Son of man, then you ſhall know that I am he: and of my ſelf I do nothing, but as the Father hath taught me: theſe things I ſpeak, and he that ſent me, is with me: and he hath

not left me alone, because the things that please him, I do always.

Moralities.

1. ONe of the greateſt misfortunes of our life is, that we never ſufficiently know our own good, till we loſe it. We flie from that we ſhould ſeek: we ſeek that we ſhould avoid, and never begin to bewail our loſſes, but when they are not to be recovered. Thoſe Jews poſſeſſed an ineſtimable treaſure, by the preſence and converſation of the Son of God: But they ſet light by it, and ſo at laſt they lamented amongſt eternal flames, what they would not ſee in ſo clear a light. Let us take heed of deſpiſing holy things, and avoid hardneſſe of heart, which is a gulf of unavoidable miſchiefs.

2. It is a ſtrange thing that God is ſo near us, and yet we ſo far from him. That which hinders us from finding him, is becauſe he is above, and we below. We are too much for the world; too faſt nailed to the earth; too much bound to our ſuperfluous buſineſſes and cares of this life; and too much ſubject to our own appetites. He muſt not be ſlave to his body, that pretends to receive good from God, who is a Spirit:

Spirit: He must not embark himself deeply into worldly matters, who desires the society of Angels. He must pass from his sense, to his reason; from reason, to grace; from grace, to glory. If you desire to find God, search for him as the three Kings did in the manger, in his humility: Look for him as the blessed Virgin did in the temple, in his piety: Seek him as the *Maries* did in his Sepulchre, by the meditation of death: But stay not there, save onely to make a passage to life.

3. When you have lifted me up to the Cross (saith our Saviour) you shall know that I am the true Son of God. And indeed, it is a great wonder that the infinite power of that Divinity would manifest it self in the infirmity of the Crosse. It was onely for God to perform this great design, and ascend up to his throne of Glory, by the basest disgraces of the world. The good thief saw no other title or sign of his kingdome, but onely his body covered over with bloud, and oppressed with dolours. He learned by that book of the Crosse, all the glory of Paradise: and he apprehended, that none but God could endure with such patience, so great torments. If you will be children of God, you must make it appear by participation of his

Cross

Cross, and by suffering tribulation: By that Sun our Eagle tries his young ones; he who cannot abide that shining ray sprinkled with bloud, shall never attain to beatitude: It is not comely to see the members of a head crowned with thorns, sit in a rotten chair of delicacies.

Aspirations.

O Blessed Saviour, who dost lift up all the earth with three fingers of thy power, raise up a little this sinfull mass of my body, which weighs down it self so heavily. Give me the wings of an Eagle to fly after thee, for I am constantly resolved to follow thee, whithersoever thou goest: for though it should be within the shadow of death, what can I fear, being in the arms of life? I am not of my self, nor of the world, which is so great a deceiver. Since I am thine by so many titles, (which bind me to adoration) I will be so in life, in death, in time, and for all eternity. I will take part of thy sufferings, since they are the ensignes of our Christian warfare. Tribulation is a most excellent engine; the more a man is kept under, the higher he mounts: He descends by perfect humility, that he may ascend to thee by the steps of glory.

The

The Goſpel upon Tueſday the ſecond week in Lent, S. *Matthew* the 23.

Jeſus ſaid, the Phariſees ſit in *Moſes* chair, believe therefore what they ſay.

THen Jeſus ſpake to the multitudes and to his Diſciples, ſaying, upon the chair of Moſes *have ſitten the Scribes and Phariſees. All things therefore whatſoever they ſhall ſay to you, obſerve ye and do ye: but according to their works do ye not, for they ſay and do not: for they bind heavy burthens, and importable, and put them upon mens ſhoulders; but with a finger of their own they will not move them. But they do all their works for to be ſeen of men, for they make broad their Phylacteries, and enlarge their fringes. And they love the firſt places at ſuppers; and the firſt chairs in the Synagogues: and ſalutations in the market place, and to be called of men, Rabbi: But be not you called Rabbi; for one is your Maſter, and all you are brethren; And call none father to your ſelf upon earth, for one is your Father, he that is in Heaven: neither be ye called Maſters, for one is your Maſter, Chriſt: he that is the greater of you, ſhall be your ſervitor. And*

he that exalted himself, ſhall be humble: and he that humbleth himſelf, ſhall be exalted.

Moralities.

IT is a very dangerous errour to think, that our Saviour in this Goſpel had a Purpoſe to introduce an Anarchy, and to make all men equall. He ſheweth in many places, that he would have Kings, Princes, Magiſtrates, Fathers and Doctours. But he would not have men come to honours by a vain ambition, nor others to honour them, but onely as they have dependency upon the power of God Almighty. Let every ſoul (ſaith the Apoſtle) be ſubject to higher powers, for there is no power but it cometh from God: He gives us ſuperiours not for us to judge, but to obey them. If a man cannot approve their manners, he muſt at leaſt reverence the character of their authority. They ſhould be good Chriſtians for themſelves, but they are ſuperiours for us. He that reſiſteth their power, doth reſiſt God who ordained them. And all the great evils happening by hereſies and rebellions, proceed from no other fountain, but from contempt of powers eſtabliſhed by the decree of heaven. And man may pretend zeal,

zeal, but there is no better ſacrifice, then that of obedience. If great perſons abuſe their offices, God will find it out; and as their dignities are great, ſo their puniſhment ſhall be anſwerable.

2. One of the greateſt diſorders of this life is, that we go for the moſt part outwardly to pleaſe the world, and are little carefull of a good inward application of our ſelves to pleaſe God. Inſtead of taking the way of Gods Image (from whence we all come) we are content to have virtues onely by imagination, and vices in their true eſſence. *Nembroth* profeſſed himſelf a ſervant of the true God, and yet adored the fire in ſecret. Jeſus hath many worſhippers in words, but few in truth. Some ſtand upon formalities, others upon disguiſed habits, others amuſe themſelves about ceremonies, others go as upon certain ſprings to make themſelves counted wiſe. Moſt men would ſeem what they are not, and much troubled ed to be ſeen what they are. All their time doth paſſe in faſhions and countenances; but death and Gods judgements take off all thoſe maskes.

3. To ſay that we have ſeen a man exterioufly devout and ſpirituall (except he be ſo inwardly) is to ſay, wee have ſeen a houſe

houſe without a foundation, a tree without a root, a veſſel move upon the ſea without a bottome, and an excellent clock without a ſpring. For the ſame which the foundation is to a houſe, the root to a tree, the bottome to a ſhip, and the ſpring to a clock, the ſame is a mans interiour life to all virtue. What is a man the better who reſembles window cuſhions which are covered with velvet, and ſtuft with hay; or to be like the picture of *Diana*, in *Homers* Iliads, which wept to ſome, and laught to others? A little ſpark of a good conſcience is better then all the lights of the world. Why do we crucifie our ſelves with ſo many diſſimulations, ſo many ceremonies, ſo many enforcements, upon our natures, to ſerve and pleaſe men, onely to get ſmoke? He that ſows wind (ſaith the Prophet) ſhall reap a ſtorm. Let us live to our ſelves in the purity of a good conſcience, and of a perfect humility; if we deſire to live for ever with God. Thoſe ſhadows of falſe devotions proceed from the leaves of that figtree, wherewith *Adam* and *Eve* covered their nakedneſſe: do not we know that hyprocriſie is the ſame thing to vertue, which painting is to faces, and that it is the very moth which devours ſanctity;

ty; and will at the day of Judgment, make all thoſe appear naked, which to the world ſeem well apparelled.

Aſpirations.

O God of all truth, wherefore are there ſo many fictions, and counterfeit behaviours? Muſt we alwaies live to pleaſe the eyes of others, and runne after the ſhadow of vanity, which leaves nothing but illuſion within our eyes, and corruption in our manners. I will live unto thee (O fountain of lives) within whom all ceatures have life. I will retire my ſelf into my own heart, and negotiate with it by the ſecret feeling of a good conſcience, that I may treat with thee. What need I the eyes of men, if I have the eyes of God? They alone are ſufficient to do me good, ſince by the aſpect they give happineſſe to all the Saints. I will ſeek for thee (O my beloved Lord) from the break of day, till the dead time of the night. All places are ſolitary where thou art not, and where thou art, there only is the fullneſſe of all pleaſures.

The

The Goſpel upon Wedneſday, the ſecond week in lent, S. *Mat* 20.

The requeſt of the Wife of *Zebedee* for her ſons, *James* and *John*.

AND Jeſus going up to Jeruſalem, took the twelve Diſciples ſecretly, and ſaid to them, behold, we go up to Jeruſalem, and the Son of man ſhall be delivered to the chief Prieſt and to the Scribes, and they ſhall condemne him to death, and ſhall deliver him to the Gentiles to be mocked, and ſcourged, and crucified, and the third day he ſhall riſe again.

Then came to him, the mother of the ſons of Zebedee, *with her ſons adoring and deſiring ſomething of him, who ſaid to her, what wilt thou? She ſaith to him, Say that theſe my two ſons may ſit one at thy right hand, and one at thy left hand, in thy Kingdome. And Jeſus anſwering, ſaid, you know not what you deſire. Can ye drink of the Cup that I ſhall drink of? They ſay to him, we can, He ſaith to them, My cup indeed you ſhall drink of: But to ſit at my right Hand and Left, is not mine to give to you, but to whom it is prepared of my Father.*

Mora-

Moralities.

1. WHat a ſhort life have we, and yet ſuch large and vaſt ambitions? We fear every thing like mortal men, and yet deſire all, as if we ſhould be immortal upon earth. It is a ſtrang thing to obſerve, how the deſire of honour ſlides even amongſt the moſt refined Devotions. Some one is counted an Angel of Heaven amongſt men, who hath not forſaken his pretences upon earth. Ambition ſleeps in the boſomes of perſons conſecrated for the Altars. It overthrowes ſome whom luxury could not ſtir; and moves thoſe whom avarice could not touch. We deſire all to be known, and to ſeem what we are not: but this ſeeming is that which doth bewitch us. All paſſions grow old and weaker by age; only the deſire of wordly Riches, and honours, is a ſhirt which we never put off, till we come to the Grave. Why do we ſo extreamly torment our poor life, by running after this ſhadow of honour, which we cannot follow without trouble, nor paſſes without fear, nor loſe without ſorrow? Is it not ſtrange folly, that men love ſuch vanities till the very laſt inſtant of their

their own ruins, and fear nothing, so they may tumble into precipices of Gold and Silver.

2. What great paines you take for these Children, as if they did not more belong to God then you, you cast day and night, where to place them when the providence of God (which is the great Harbinger of the world) hath already markt their lodgings. One is settled in a good Religious course, another in the Grave, another perhaps shall have more then is necessary to make him a good man. *Eve* imagined that her son *Cain* (having all the world) would have become some great God, when ambition made him a Devil incarnate. You shall rarely make your children great Saints, by getting them great Honours. You desire they should possess all that which overthrows them; and pretending to make a building with one hand, you destroy it with the other. By all your earnest wishes, and all your laborious endeavours (for advancement of your Children) you effect nothing, but thereby give them inticements to pleasure, and weapons for iniquity.

3. Whereupon should we build our ambitions, if not upon the Bloud of the Holy Lamb? At the foot of the Cross we be-

behold a God, covered with Blood, crowned with thornes, and reproaches, who warns us to be humble; and at the ſame time we eagerly purſue wordly glory and ambition: We reſemble that unhappy daughter of *Miltiades*, who did proſtitute her ſelf under her fathers Trophees. By our unmeaſurable hunting after honours amongſt the ignominies of Jeſus Chriſt, we abandon our ſelves to diſhonour, and make no other uſe of the Croſs, but only to be a witneſs of our infidelity.

Aſpirations.

AVoid, be gone you importunate cares of wordly goods, and honours; you little tyrants which burn the blood within our veins, and fill the moſt innocent pleaſures of our life with bitter ſorrows, what have I more to do with you? My Children ſhall be what God will. They ſhall be but too rich when they have vertue for their portion, and but too high when they ſhall ſee a true contempt of the world under their feet. God forbid that I ſhould go about any worldy throne upon the Holy Lambs Blood, or that I ſhould talk of honours, when there is mention made of the Holy Croſs. O Jeſus thou father

ther of all true Glory, thou ſhalt from henceforth be my only Crown. All greatneſs where thou art not, ſhall to me be only baſeneſs, I will mount up to thee by the ſtairs of humility, ſince by thoſe thou cameſt down to me. I will kiſs the paths of mount Calvary, which thou haſt ſprinkled with thy pretious blood, and eſteem the Croſs, above all worldly things, ſince thou haſt conſecrated it by thy cruel pains; and brought us forth upon that dolours bed to the day of Eternity.

The Goſpel upon Thurſday the ſecond week in Lent, out of *S. Luke.* 16.

Of the rich Glutton and poor Lazarus.

THere was a certain rich man, and he was clothed with purple and ſilk, & he fared, every day magnifically. And there was a certain beggar call'd Lazarus, that lay at his gate full of ſores, deſiring to be filled of the crumbs that fal from the rich mans table, but the dogs alſo came, and licked his ſores. And it came to paſſe that the beggar died, and was carried of the Angels into Abrahams boſome. And the rich man alſo died, and he was buried

buried in hell, and lifting up his eyes, when he was in torments, he ſaw Abraham a far off, and Lazarus in his boſome. And he crying ſaid, Father Abraham have mercy on me, and ſend Lazarus, that he may dip the tip of his finger into water, for to cool my tongue, becauſe I am tormented in this flame. And Abraham ſaid to him, ſon, remember that thou didſt receive good things in thy life time, and Lazarus likewiſe evill: but now he is comforted, and thou tormented. And beſide all theſe things; between us and you, there is fixed a great Chaos: that they which will paſſe from hence to you, may not, neither go from thence hither. And he ſaid, then, father, I beſeech thee, that thou wouldſt ſend him to my fathers houſe, for I have five brethren, for to teſtifie unto them, leſt they alſo come into this place of torments. And Abraham ſaid to him, they have Moſes and the Prophets: let them hear them. But he ſaid, no, father Abraham, but if ſome man ſhall go from the dead to them, they will do pennance. And he ſaid to him, if they hear not Moſes and the Prophets, neither if one ſhall riſe again the from dead, will they believe.

Mora-

Moralities.

1. A Rich man and a poor meet in this world, the one loaden with treasures, the other with ulcers. They both meet in the other world, the one in a gulf of fire, the other in an Abyss of delights: Their ends are as different as their lives were contrary: to teach us, that he which shall consider rightly, the end of all worldly sins and vanities, will have in horrour the desire of them. And as there is nothing, for which godly poor men may not hope, so is there nothing which wicked rich men should not fear. He that is proud of riches, is proud of his burdens, and chains; but if he unload them upon the poor, he will be eased of his pain, and secured in his way.

2. The life of man is a marvellous Comedy; wherein the greatest part of our actions are plaid under a curtain, which the divine providence draws over them to cover us. It concealed poor *Lazarus*, and kept him in obscurity, like the fish which we never see till it be dead. But Jesus draws the curtain, and makes himself the historian of this good poor man, shewing us the state of his soul, of his body, of his life and death.

death. He makes him appear in *Abrahams* boſome as within the Temple of reſt and happineſs, and makes him known to the Rich man, as to the Treaſurer of Hells Riches. Are not we unworthy the name which we carry, when we deſpiſe the poor, and hate poverty as the greateſt miſery? Since the Son of God having once conſecrated it upon the Throne of his Manger, made it ſerve for his Spouſe during life, and his bridemaid at the time of his death.

3. This rich glutton dreamed, and at the end of his dream found himſelf buried in hell. All thoſe pomps of his life were ſcattered in an inſtant as ſo many nocturnal illuſions, and his heart filled with eternal grief and torment. His firſt miſery is a ſudden, unexpected and hideous change from a huge ſea of dilicacies, into an unſufferable gulf of fire: where he doth acknowledg that one of the greateſt vexations in miſery, is to have been happy. Another diſaſter which afflicts him, is to ſee *Lazarus* in *Abrahams* boſome, to teach us, that the damned are tormented by Paradiſe, even to the very loweſt part of Hell; and that the moſt grievous of their torments is, they can never forget their loſs of God.

So saith *Theophilact*, that *Adam* was placed over against the terrestrial Paradise from whence he was banished, that in his very punishment he might see the happiness he had lost by his foul fault. Now you must add to the rest of his sufferings the great Chaos which (like a diamond wall) is between hell and Paradise, together with the privation of all comfort; those losses without remedy; that wheel of eternity, where death lasteth for ever, and the end begins again without ceasing, and the torments can never fail or diminish.

4. Do good with those goods which God hath given you, and suffer them not to make you wicked; but employ your riches by the hands of virtue: If gold be a child of the Sun, why do you hide him from his Father? God chose the bosome of rich *Abraham*, to be the Paradise of poor *Lazarus*. So may you make the needy feel happiness by your bounty; your riches shall raise you up, when they are troden under your feet. The Prophet saith, you must sow in the field of Alms, if you desire to reap in the mouth of Mercy.

Aſpirations.

O God of juſtice, I tremble at the terrour of thy judgements. Great fortunes of the world (full of honour and riches) are fair trees, oft times the more ready for the ax: Their weight makes them apt to fall, and prove the more unhappy fuel for eternal flames. O Jeſus father of the poor, and King of the rich, I moſt humbly beſeech thee never give my heart in prey to covetuouſneſs, which (by loading me with land) may make me forget heaven. I know that death muſt conſume me to the very bones, and *I* ſhall then poſſeſs nothing but what *I* have given for thee. Muſt I then live in this world (like a Griffin) to hoard up much gold and ſilver, whereof I ſhall never have uſe, and ſtill be vexed with care how to preſerve it? O moſt merciful Lord, ſuffer me not to be taught by hell fire, that which I may have neglected to learn out of thy Goſpel. *I* moſt heartily renounce all luxury and pomp of the world, and this carnal life, which would alwayes buſie it ſelf about my body. *If* thou be pleaſed to make me rich, *I* will be ſo for the poor; and if thou make me

poor, *I* will make my ſelf rich in thee, who art the true riches of thine elect.

The Goſpel upon *Friday* the ſecond week in Lent, S. *Matth.* 21.

Of the Maſter of a Vineyard whoſe Son was killed by his Farmers.

ANother Parable hear ye: a man there was, an houſholder, who planted a vineyard, and made a hedg round about it, and digged in it a preſs, and builded a Tower, and let it out to Husbandmen, and went forth into a ſtrange Country. And when the time of fruit drew nigh, he ſent his ſervants to the Husbandmen, to receive the fruits thereof. And the Husbandmen apprehending his ſervants, one they beat, another they killed, and another they ſtoned. Again, he ſent other ſervants more then the former; and they did to them likewiſe. And laſt of all, he ſent to them his Son, ſaying, They will reverence my Son. But the Husbandmen ſeeing the Son, ſaid within themſelves, This is the heir, come let us kill him, and we ſhall have his inheritance. And apprehending him, they caſt him forth out of the vineyard, and killed him. When therefore the Lord

of

of the vineyard ſhall come, what will he do to thoſe Husbandmen? They ſay to him, The naughty men he will bring to nought: and his vineyard he will let out to other Husbandmen, that ſhall render him the fruits of their ſeaſons.

Jeſus ſaith to them, have you never read in the Scriptures, The ſtone which the builders rejected, the ſame is made into the head of the corner? by our Lord was this done, and it is marvellous in our eyes. Therefore I ſay to you, that the Kingdom of God ſhall be taken away from you, and ſhall be given to a Nation yielding the fruits thereof. And he that falleth upon this ſtone, ſhall be broken: and on whom it falleth, it ſhall alſo bruiſe him. And when the chief Prieſts and Phariſes had heard his Parables, they knew that he ſpake of them. And ſeeking to lay hands upon him, they feared the multitudes: becauſe they held him as a Prophet.

Moralities.

1. WE have reaſon to fear all that is in us, yea even the gifts of God: all his favours are ſo many chains; if they bind us not to doe our duty, they will bind us to the puniſhment due for that neglect. Our ſoul is given us by God

as a thing borrowed from heaven, we muſt not be too prodigal of it. We muſt dig up ill roots as we do in land cultivated: the time will come that we muſt render up the fruits; and ſhall we then preſent thorns? examine every day how you profit, and what you doe: draw every day a line, but draw it toward eternity. What can you hide from God who knows all? what can you repay to God who gives all? and how can you requite Jeſus who hath given himſelf?

2. How many meſſengers doth God ſend to our hearts without Intermiſſion, and how many inſpirations which we reject? So many Sermons which we do not obſerve, and ſo many Examples which we neglect. Jeſus comes in perſon by the Sacrament of the Altar, and we drive him from us, to crucify him, when we place the Devil and Mortal ſin in his room. What other thing can we expect, for reward of all theſe violences, but a moſt fearful deſtruction, if you do not prevent the ſword of Juſtice, by walking in the paths of mercy? Our vanities, which at firſt are like ſmall threds, by the contempt of Gods grace, come to be great cables of ſin. He that defers his Repentance, is in danger to loſe

loſe it, and will be kept out of the Ark with the croking Raven, ſince he hath neglected the mourning of the ſorrowful Dove.

3. It is a moſt horrible thing to ſee a Soul left to it ſelf, after it hath ſo many times forſaken the inſpirations of God. It becomes a deſolate Vineyard, without incloſure. The wild Boar enters into it, and all unclean and ravenous creatures do there ſport and leap without controul. God hangs clouds over it, but will let no drop of water fall upon it. The Sun never looks upon it with a loving eye: all there, is barren, venemous, and near to Hell. Therefore above all things we muſt fear to be forſaken of God. Mercy provoked, changes it ſelf into ſevere Juſtice. All creatures will ſerve (as Gods inſtruments) to puniſh a fugitive Soul, which flies from him by her ingratitude, when he drawes her to him by the ſweetneſs of his benefits.

Aſpirations.

ALas, O great father of the worlds Family, I am confounded to ſee thy Vinyard ſo ill ordered, made ſo

barren and ſpoyled. My Paſſions domineer like wild beaſts, and devour the Fruits due to thy bounty. I am heartily ſorry I have ſo little eſteemed thy graces, and to have preferred all that (which makes me contemptible) before thee. I do this day renounce all the abuſes of my Soul. I will grow & proſper under thy bleſſings: I will flouriſh under thy Aſpect, and fructify under thy Protection. Command only thy graces, and ſweet dews of Heaven (which are as paps of thy favours) to rain upon me, and water this rotten trunk of my heart. Speak to that eye of love; that beautiful eye of Jeſus, that it will ſhine but once with that ray, which doth make Souls happy for ever.

The Goſpel upon *Saturday* the Second week in *Lent*, St. *Luke* 15:

Of the Prodigal Child.

AND he ſaid, A certain man had two ſons; and the younger of them ſaid to his father, Father, give me the portion of ſubſtance

ſubſtance that belongeth to me: And he divided unto them the ſubſtance. And not many dayes after, the younger ſon gathering all his things together, went from home into a far Countrey, and there he waſted his ſubſtance, living riotouſly. And after he had ſpent all, there fell a ſore famine in that Countrey, and he began to be in need: and he went and cleaved to one of the Citizens of that Countrey, and he ſent him into his Farm to feed ſwine. And he would fain have filled his belly of the husks that the ſwine did eat, and no body gave unto him. And returning to him ſelf, he ſaid, How many of my fathers hirelings have abundance of bread, and I here periſh for famine? I will ariſe, and will go to my father, and ſay to him, Father, I have ſinned againſt heaven, and before thee, I am not now worthy to be called thy ſon, make me as one of thy hirelings. And riſing up, he came to his father; and when he was yet far off, his father ſaw him, and was moved with mercy and running to him, fell upon his neck and kiſſed him. And his ſon ſaid to him, Father, I have ſinned againſt heaven, and before thee, I am not now worthy to be called thy ſon. And the father ſaid to his ſervants, Quickly bring forth the firſt ſtole, and do it on him, and put a ring upon his

hand, and ſhoos upon his feet, and bring the fatted calf, and kill it, and let us eat & make merry, becauſe this my ſon was dead, and is revived, was loſt, and is found. And they began to make merry. But his elder ſon was in the field, and when he came and drew nigh to the houſe, he heard muſick and dancing, and he called one of the ſervants, and asked what theſe things ſhould be; and he ſaid to him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe. But he had indignation, and would not go in. His Father therefore going forth, began to deſire him. But he anſwering, ſaid to his father, Behold, ſo many years do I ſerve thee, and I never tranſgreſſed thy commandment, and thou didſt never give me a Kid to make merry with my Friends. But after that thy ſon this that hath devoured his ſubſtance with whores, is come, thou haſt killed for him the fatted calf. But he ſaid to him, Son, thou art alwayes with me, and all my things are thine. But it behoved us to make merry and be glad, becauſe this thy brother was dead, and is revived; was loſt, and is found.

Moralities

1. THis parable is a true Table expreſſing the excurſions of a prodigal Soul, and her return to the mercy of God, by the way of Repentance. Note, that the firſt ſtep which ſhe trod toward her own deſtruction (as *Cain* did) was her departing from God, not by changing of place, but of heart. It departed from the chiefeſt light, which made it fall into an eclipſe of reaſon, and ſo into profound darkneſs. She diverted her ſelf from the greateſt bounty, which made her encline toward all wickedneſs, (being ſtrayed from her ſovereign being) which made her become juſt nothing.

2. She continued in ſin, as in a Countrey which was juſt nothing, where ſhe was vexed on all ſides with diſquiet, with cares, with fears and diſcontents. All ſins toſs their followers, as the ball is toſſed at Baloon. Vanity ſends them to pride: pride to violence; violence to avarice: Avarice to ambition, ambition to pomp and riot: pomp to gluttony; gluttony to luxury, luxury to Idleneſs, Idleneſs to contempt and poverty, and that poverty brings them to all wordly

wordly misery. For all mischiefs follow a wicked Soul, which departing from God thinks to find a better condition.

3. Affliction opens the eyes of man, and makes him come to himself, that he may the better return to God. There is no journey so far, as when a man departs from himself, not by place, but by manners: A sea of Licentiousness interposeth it self between his Soul and Innocence, to divorce her from the way of goodness: But Gods grace is a burning wind, which dries it up; and having brought man to himself, takes him by the hand and leads him even to God.

4. O what a happy thing it is to consider the effects of Gods mercy in the entertainment of the good Father to his prodigal son: The one had lost all which he had of a good son; but the other had not lost what belonged to a good Father. The son had yet said nothing, when fatherly affection pleaded for him in the heart of his father; who felt the dolours of a spiritual labour; and his entrails were moved to give a second birth to his son. Though he were old, yet he went the pace of a young man: Charity gives him wings to flie to the embracements of his lost child. He

is

is moſt joyful of all that comes with him, even of his very poverty. This without doubt ſhould give us a marvellous confidence in Gods mercy, when we ſeek it with hearty repentance. It is a Sea of bounty which waſheth away all that is amiſs. Since he hath changed the name of Maſter into that of Father, he will rather command by love, then raign by a predominant power. No man ought to deſpair of pardon, except he, who can be as fully wicked as God is good, none is ſo merciful as God, none is ſo good a Father as he: For when you may have loſt your part of all his virtues, you can never (while you live) loſe the poſſibility of his mercy. He will receive you between his arms without any other reaſon, but your return by repentance.

5. The ſame Parable is alſo a true Glaſs, ſhewing the life of thoſe young Unthrifts, who think they are born only for ſport, for their bellies, and for pleaſure. They imagine their Fathers keep for them the golden Mines of *Peru*; and their life being without government, their expences are without meaſure. Some of them run through the world; they wander into all places, but never enter into conſideration of themſelves.

They

They return from Forreign parts, loden with debts, and bring home nothing but some new fantastical fashions, irps, cringes, and corantoes. There are many of them in whom pride and misery continue inseparable, after they have lost their money and their brains. Their Fathers are causes of their faults, by gathering so much wealth for those, who know not how to use it. Yet if they have the true Repentance of the Prodigal child, he must not deny them pardon: But mercy must not be had of those who ask it by strong hand, or seek it by a counterfeit sorrow.

Aspirations.

IT is an accursed wandring, to travel into the Countrey of nothing. Where pleasure drops down as water from a storm; the miserable consequences whereof, have leaden feet, which never remove from the heart. Good God! What a Countrey is that, where the earth is made of Quicksilver, which steals it self from under our feet when we think to tread upon it. What a Countrey is that, where, if a man gathered one bud of Roses, he must be forced to eat a thousand

ſand thorns, and be companion with the moſt nafty filthy beaſts, in their ſtinking ordures, and be glad to eat of their loathſome draffe for want of other meat. Alas, I have ſuffered, and ſuch a miſery as this, is neceſſary to make me remember the happineſs which I poſſeſſed in thy houſe; O merciful Father, behold my prodigal Soul which returns to thee, and will have no other Advocate but thy goodneſs; which as yet pleads for me within thy heart. I have conſumed all which I had, but I could not conſume thy mercy. For that is an Abyſſe which ſurpaſſeth that of my ſins, and miſeries. Receive me as a mercenary ſervant, if I may not obtain the name of a ſon. Why ſhouldſt not thou receive that which is thine, ſince the wicked ſpirits have taken that which was not theirs? Either ſhew me mercy, or elſe ſhew me a heart more fatherly than thine, and if neither Earth nor Heaven can find the like, to whom wouldſt thou have me go, but to thy ſelf, who doſt not yet ceaſe to call me?

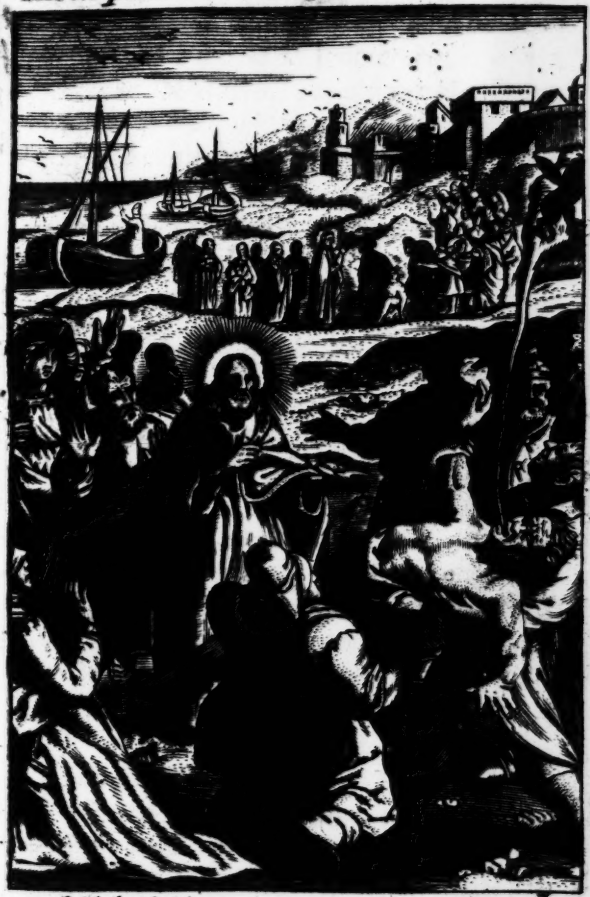
The Gospel upon the third Sunday in *Lent*. St. *Luke* 11.

Jesus cast out the Devil which was dumb.

AND he was casting out a Devil, and that was dumb. And when he had cast out the Devil, the dumb spake, and the multitudes marvelled. And certain of them said, In Belzebub the Prince of Devils he casteth out Devils. And other tempting, asked him a sign from Heaven. But he seeing their cogitations, said to them: Every Kingdom divided against it self, shall be made desolate, and house upon house shall fall. And if Satan also be divided against himself, how shall his Kingdom stand? because you say, that in Belzebub I do cast out Devils. And if I in Belzebub cast out Devils; your children, in whom do they cast out? Therefore they shall be your judges. But if I in the finger of God do cast out Devils, surely the Kingdom of God is come upon you. When the strong armed keepeth his Court, those things are in peace that he possesseth; but if a stronger then he come upon him, and overcome him, he will take away his whole armour, wherein he trusted,

and

The dryed hand healed, & devil cast out Mat: 12.



10. And behold there was a man which had his hand dryed up etc: 13. Then said he unto the man stretch forth thine hand etc: 22. Then was brought to him one possessed with a Devil etc: and he healed him etc.

and will distribute his spoyls. He that is not with me, is against me; And he that gathereth not with me, scattereth. When the unclean spirit shall depart out of a man, he wandreth through places without water, seeking rest; and not finding, he saith, I will return into my house whence I departed. And when he is come, he findeth it swept with a besome, and trimmed. Then he goeth and taketh seven other spirits worse then himself, and entring in, they dwell there. And the last of that man be made worse then the first.

And it came to pass, when he said these things, a certain woman lifting up her voyce out of the multitude, said to him, Blessed is the womb that bare thee, and the paps that thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Moralities.

1. THe Almond tree is the first which begins to flourish, and is often first nipt with frost. The tongue is the first thing which moves in a mans body, and is sooneſt caught with the snares of Satan. That man deserves to be speechless all his life, who never speaks a word better then silence.

2. Jesus

2. Jesus, the eternal word of God, came upon Earth to reform the words of man: His life was a lightning, and his word a thunder, which was powerful in effect, but always measured within his bounds. He did fight against ill tongues in his life, and conquered them all in his death. The gall and vinegar which he took to expiate the sins of this unhappy tongue, do shew how great the evil was, since it did need so sharp a remedy. He hath cured by suffering his dolours, what it deserved by our committing sins. Other vices are determined by one act, the tongue goes to all: It is a servant to all malitious actions, and is generally confederate with the heart in all crimes.

3. We have just so much Religion as we have government of our tongues: A little thing serves to tame wild beasts, and a small Stern will serve to govern a Ship; Why then cannot a man rule so small a part of his body? Is it not sufficient to avoid lying, perjuries, quarrels, injuries, slanders & blasphemies, such as the Scribes and Pharisees did vomit out in this Gospel against the purity of the Son of God. We must also repress idle talk, and other frivolous and unprofitable discour-

courſes. There are ſome perſons who have their hearts ſo looſe, that they cannot keep them within their breaſts, but they will quickly ſwim upon their lips, without thinking what they ſay, and ſo make a ſhift to wound their Souls.

4. Imitate a holy Father called *Siſus*, who prayed God thirty years together, every day to deliver him from his tongue, as from a capital enemy: You ſhall never be very chaſt of your body, except you do very well bridle your tongue. For looſneſs of the fleſh proceeds ſometimes from liberty of the tongue: Remember your ſelf that your heart ſhould go like a clock, with all the juſt and equal motions of his ſprings; and that your tongue is the finger, which ſhews how all the hours of the day paſs. When the heart goes of one ſide, and the tongue of another, it is a ſure deſolation of your ſpirits Kingdome. If Jeſus ſet it once at peace and quiet, you muſt be very careful to keep it ſo; and be very fearful of relapſes. For the multiplying of long continued ſins, brings at laſt Hell it ſelf upon a mans ſhoulders.

Aſpirations.

O Word incarnate, to whom all juſt tongues ſpeak, and after whom all hearts do thirſt and languiſh; chaſe from us all prating Devils, and alſo thoſe which are dumb: The firſt provoke and looſe the tongue to ſpeak wickedly, and the other bind it when it ſhould confeſs the Truth. O peace-making *Solomon*, appeaſe the diviſions of my heart, and unite all my powers to the love of thy ſervice. Deſtroy in me all the marks of Satans Empire, and plant there thy Trophees and Standards, that my ſpirit be never like thoſe Devils which ſeek for reſt, but ſhall never find it. Make me preſerve inviolable the houſe of my conſcience, which thou haſt cleanſed by Repentance, and cloathed with thy graces: That I may have perſeverance to the end without relapſes, and ſo obtain happineſs without more need of Repentance.

The Gospel upon Monday the third week in *Lent*, St. *Luke* 4.

Jesus is required to do Miracles in his own Countrey.

AND he said to them, Certes, *you will say to me this similitude, Physitian cure thy self: As great things as we have heard done in* Capernaum, *do also here in thy Countrey. And he said, Amen, I say to you, that no Prophet is accepted in his own Countrey. In truth I say to you, there were many widows in the dayes of* Elias *in Israel, when the Heaven was shut three years and six moneths, when there was a great famine made in the whole Earth; and to none of them was* Elias *sent, but into* Sarepta *of* Sidon, *to a widow woman. And there were many Leapers in Israel under* Elizeus *the Prophet, and none of them made clean but* Naaman *the* Syrian. *And all in the Synagogue were filled with anger, hearing these things. And they rose and cast him out of the City: And they brought him to the edge of the hill whereupon their City was built, that they might throw him down head-*

headlong. But he passing through the midst of them, went his way.

Moralities.

1. THe malignity of mans nature undervalueth all that which it hath in hand, and little esteems many necessary things because they are common. The Sun is not counted rare, because it shines every day, and the Elements are held contemptible, since they are common to the poor as well as the rich. Jesus was despised in his own Countrey, because he was there known to all the world, and the disdain of that ungrateful Nation closed the hands of his great Bounty. Is it not a great unhappiness to be weary and tyred with often communicating? to be wicked because God is good, and to shut up our selves close, when he would impart himself to us: Men make little account of great benefits, and spiritual helps, for that they have them present. They must lose those favours to know them well, and seek outrageously without effect, what they have kickt away with contempt, because it was easily possest.

2. The Choices and Elections of God are

are not to be comprehended within our thoughts, but they ſhould be adored by our hearts. He is Maſter of his own favours, and doth what he will in the Kingdomes of Nature, Grace, and Glory. He makes Veſſels of Potters-earth, of Gold and Silver. He makes Holydayes, and Working-dayes (ſaith the Wiſe man) his liberties are as free to him, as his thoughts. We muſt not examine the reaſon why he doth elevate ſome, and abaſe others. Our eye muſt not be wicked, becauſe his heart is good. Let us content our ſelves that he loves the humble, and to know, that the loweſt place of all, is moſt ſecure. No man is made Reprobate without Juſtice, no man is ſaved without Mercy. God creates men to repair in many, that which he hath made; and alſo to puniſh in the perſons of many, that which he hath not made.

3. Jeſus doth not cure his brethren, and yet cures ſtrangers; to ſhew that his powers are not tyed to any Nation but to his own will. So likewiſe the graces of God are not to be meaſured according to the nature of him who receives them, but by the pure bounty of him who gives them. The humility of ſome doth call him

him, when the presumption of others doth estrange him. The weak grounds of a dying Law, did no good to the *Jews*, who disdained the grace of Jesus Christ: And that disdain deprived them of their Adoption; of the glory of the New Testament; of all the promises, and of all Magistracy. They lost all because they would keep their own wills. Let us learn by the grace of God to desire earnestly that good which we would obtain effectually. Persons distasted and surfeited, cannot advance much in a spiritual life. And he that seeks after perfection coldly, shall never find it.

Aspirations.

THy beauties (most sweet Jesus) are without stain, thy goodness without reproach, and thy conversation without importunity. God forbid I should be of the number of those Souls which are distasted with *Manna*, and languish after the Onions of *Egypt*. The more I taste thee, the more I incline to do thee honour. Familiarity with an infinite things, begets no contempt, but only from those whom thou dost despise for their own faults. O what high secrets

crets are thy favours. O what Abyſſes are thy graces. We may wiſh and run: But except thou cooperate, nothing is done. If thou ceaſe to work, all is undone. I put all my happineſs into thy hands: It is thou alone which knoweſt how to chooſe what we moſt need, by thy Sovereign wiſdome, and thou giveſt it by thy extream bounty.

. The Day .

The Goſpel upon Thurſday, the Third week in *Lent*, St. *Mat.* 18.

If thy Brother offend thee tell him of it alone.

BUt if thy brother ſhall offend againſt thee, go and rebuke him between thee and him alone; and if he ſhall hear thee, thou ſhalt gain thy brother: and if he will not hear thee, joyn with thee beſides, one or two, that in the mouth of two or three witneſſes every word may ſtand. And if he will not hear them, tell the Church: and if he will not hear the Church, let him be to thee as the Heathen and the Publican, Amen. I ſay to you, whatſoever ye ſhall bind upon earth, ſhall be bound alſo in Heaven: and

whatſoever ye ſhall looſe upon earth, ſhall be looſed alſo in Heaven. Again I ſay to you, that if two of you ſhall conſent upon Earth, concerning every thing whatſoever they ask, it ſhall be done to them of my Father which is in Heaven: For where there be two or three gathered in my Name, there am I in the midſt of them.

Then came Peter *unto him, and ſaid, Lord, how often ſhall my brother offend againſt me, and I forgive him? until ſeven times. Jeſus ſaid to him, I ſay not to thee until ſeven times, but until ſeventy times ſeven times.*

Moralities.

1. THe Heavens are happy that they go alwayes in one meaſure, and in ſo great a revolution of ages, do not make one falſe ſtep: But man is naturally ſubject to fail. He is full of imperfections, and if he have any virtues, he carries them like duſt againſt the wind, or Snow againſt the Sun. This is the reaſon which teaches him that he needs good advice.

2. It is ſomwhat hard to give right Correction, but much harder to receive it profitably. Some are ſo very fair ſpoken,

ken, that they praiſe all which they ſee, and becauſe they will find nothing amiſs, they are ordinarily good to no body. They ſhew to thoſe whom they flatter, their virtues in great, and their faults in little; they will ſay to thoſe who are plunged in great diſorders, they have no other fault, but that they are not ſufficiently careful of their own health. Others do correct with ſuch ſharpneſs and violence, that they wound their own hearts to cure other mens, and ſeem to have a greater mind to pleaſe their own paſſions, than to amend thoſe whom they would inſtruct. Correction ſhould be accompanied with ſweetneſs, but it muſt carry withal a little vigour, to make a right temper, and to keep a mean between ſoftneſs and auſterity. Jeſus in the Prophet *Iſay* is called both a Rod and a Flower: To ſhew us (according to *Origen*) that he carries ſeverity mingled with ſweetneſs; to uſe either of them according to the diverſity of perſons.

3. It is not a very eaſy thing to receive brotherly Correction patiently, we are ſo farre in love with being well thought of. And after we have loſt the tree of Life, (which is virtue it ſelf) we

would keep the bark of it, which is only Reputation. All ſhadows proceed from thoſe bodies upon which ſomwhat ſhines honour is the child of a known virtue And many, when they cannot get one lawful, are willing to have a Baſtard This is the cauſe why ſo many reſemble thoſe Serpents which requite them with poyſon, who ſing to them pleaſant ſongs Whatſoever is ſpoken to inſtruct them, makes them paſſionate, and dart out angry ſpeeches againſt thoſe, who ſpeak to them mild and gentle words of truth, and tending to their Salvation. Reſt aſſured, you can never get perfection, except you count it a glory to learn, and diſcover your own imperfections.

4. There is nothing of more force than the prayers of juſt men: Which are animated by the ſame ſpirit, and cemented together with perfect concord. They are moſt powerful both in Heaven and Earth. When they deſire what God will, they are alwayes heard; if not according to the wiſhes of their own Nature, yet according to the greater profits of his grace. He is alwayes happy who hath that which he would; becauſe he knows how to wiſh what is fitting, and finds means to obtain what he deſires, by

by reaſon of his abſtinence, from coveting that which cannot be had.

5. We muſt not offer to limit our goodneſs, but as it comes from an infinite God, we ſhould make it as near being infinite as we can. He gives the lie to virtues, who will reduce them to a certain number. We muſt never be weary of well doing, but imitate the nature of cœleſtial things, which never make any end but to begin again.

Aſpirations.

O God what ſpots are in my Soul, and how little do I look into my own imperfections? Wilt thou never ſhew me to my ſelf (for ſome good time) that I may cure my ſelf, by horrour of ſeeing what I am, ſince I do ſo often wound my ſelf, by being too indulgent to my own naughty affections. It is a great offence to break the glaſs which repreſenteth me to my ſelf, by brotherly correction, and and to think I ſhall commit no more ſins, when no body will take liberty to reprove me. I will humble my ſelf to the very duſt, and mount up to thy glory by contempt of my own baſeneſs: Alas, muſt my Soul be always ſo far in

love with it ſelf, that it cannot ſuffer the remonſtrance of a friend? How will it then endure the tooth of an enemy? What can ſhe love, being ſo partial to her ſelf, if ſhe do not love moſt ugly darkneſs: O, my redoubted Maſter, I fear thine eyes which ſee thoſe obſcurities, which the fooliſh world takes to be brightneſs. If I cannot be always innocent, make me at leaſt acknowledg my ſelf faulty, that I may know my ſelf as I am; to the end thou mayeſt know me for an object capable of thy mercy.

The Goſpel upon Wedneſday the third week in *Lent*, Saint *Matthew* 15.

The Phariſees asked Jeſus, Why do thy Diſciples contradict ancient Traditions.

THen came to him from Jeruſalem, *Scribes and Phariſes, ſaying, Why do thy Diſciples tranſgreſs the Tradition of the Ancients? For they waſh not their hands when they eat bread. But he anſwering, ſaid to them, Why do you alſo tranſgreſs the commandement of God, for your tradition? For God ſaid, Honour Father*

ther and Mother: and he that ſhall curſe Father or Mother dying, let him die. But you ſay, Whoſoever ſhall ſay to Father or Mother, The gift whatſoever proceedeth from me, ſhall profit thee, and ſhall not honour his Father or his Mother: and you have made fruſtrate the Commandement of God for your own tradition. Hypocrites, well hath Eſay propheſied of you, ſaying, This people honoreth me with their lips, but their heart is far from me. And in vain do they worſhip me, teaching doctrines and commandments of men.

And having called together the multitudes unto him, he ſaid to them, Here ye and underſtand, Not that which entreth into the mouth, defileth a man, but that which proceedeth out of the mouth, that defileth a man. Then came his Diſciples, and ſaid to him, Doſt thou know, that the Phariſees when they heard this word were ſcandalized? But he anſwering, ſaid, All planting, which my Heavenly Father hath not planted, ſhall be rooted up. Let them alone, blind they are, guides of the blind: and if the blind be guide to the blind, both fall into the ditch. And Peter *anſwering, ſaid to him, Expound us this Parable. But he ſaid, Are you alſo as yet without underſtanding? Do you not underſtand, that all*

that all that entreth into the mouth, goeth into the belly, and is caſt forth into the Privy? But the things that proceed out of the mouth, come forth from the heart, and thoſe things defile a man. For from the heart come forth evil cogitations, murthers, advouteries, fornications, thefts, falſe teſtimonies, blaſphemies: Theſe are the things that defile: but to eat with unwaſhen hands, doth not defile a man.

Moralities.

1. THe ſpirit of man is wretched, and makes it ſelf buſineſs by being diſquieted with petty little things: And tormenting it himſelf with formalities, whileſt it lives in a deep neglect of all that which is moſt eſſential to her Salvation. The Phariſees did place their perfections in waſhing themſelves every hour of the day; in bearing writs of the Law upon their foreheads, and thorns upon their heels; but made no ſcruple to take away the honour due to Fathers & Mothers from their children; to make ſpoyl of the world by a ravenous avarice (which took upon it the appearance of piety) and to give-up innocent blood under ſhew of juſtice. The world doth now

now furniſh it ſelf with ſuch like devotions. Some make it a ſin to look upon a fair flower with delight: To eat with a good appetite: To drink cool Wine in hot weather: To burn a paper, upon which the name of Jeſus is written: To tread upon two ſtraws that lie a croſs. But to ſet mony to uſury, to remember injuries for ever, to keep a poor work-mans Wages, to oppreſs the Weak, to accuſe the Innocent, to ſpoyl miſerable perſons: Theſe are the little ſins which paſs for virtues in this world. Aſſure your ſelf that ſuch proceedings are abominable before God; and there can be no better devotion in the world, then to have a true and right feeling of God. And to live in honeſty, not ſophiſticated, but ſuch as is produced out of the pure lights of nature. The conſcience of Hypocrites is a ſpiders web, whereof no garment can ever be made. Hypocriſy is a very ſubtile fault, and a ſecret poyſon, which kills other vertues with their own ſwords.

2. Jeſus is our great Maſter, who hath abridged ſix hundred and thirteen Precepts of the old Teſtament within the Law of love. Do but love (ſaith Saint *Auguſtine*) and do what you will: But

then your love muſt go to the right fountain, which is the heart of God. It is in him you muſt cheriſh and honour your neareſt friends; and for him alſo you are bound to love even your greateſt enemies. Be not afraid to ſhew him your heart ſtark naked, that he may pierce it with his arrows; for the wounds of ſuch an Archer are much more precious than Rubies. You ſhall gain all by loving him; and death it ſelf, which comes from this love, is the gate of life. If you love him truely, you will have the three conditions of love, which are, to ſerve him, to imitate him, and to ſuffer for him. You muſt ſerve him with all fidelity in your prayers, and all your actions: You muſt imitate him (what poſſibly you can) in all the paſſages of his life; And you muſt hold it for a glory to participate (with a valiant patience) all the fruits of his Croſs.

Aſpirations.

O Great God, who judgeſt all hearts, and doſt penetrate the moſt ſecret retirements of our conſciences, drive away from me all counterfeit Phariſaical devotions, which are nothing but ſhews,

23. The man with the unclean Spirit healed.
30. But Simons wives mother lay sick of a fever. etc:
31. And he came and tooke her by ye hand and lift her vp, etc:
The Great draught of fish. Luk. 5. v. 6.

and cannot ſubſiſt but by falſe apparences. O my God, my Jeſus, make me keep the Law of thy love, and nothing elſe. It is a yoke which brings with it more honour than burden; It is a yoke which hath wings, but no heavineſs: Make me ſerve thee (O my Maſter) ſince thou behold'ſt the ſervices of all the Angels under thy feet: Make me imitate thee (O my Redeemer) ſince thou art the original of all perfections: Make me ſuffer for thee (O King of the afflicted) and that I may not know what it is to ſuffer, by knowing what it is to love.

The Goſpel on *Thurſday* the Third week in *Lent*, St. *Luke* 4.

Jeſus cured the Feaver of *Simons* Mother-in-Law.

AND Jeſus riſing up out of the Synagogue, entred into Simons houſe, and Simons wives Mother was holden with a great Feaver, and they beſought him for her. And ſtanding over her, he commanded the Feaver, and it left her: And incontinent riſing, ſhe miniſtred to them. And when the Sun was down, all that had diſeaſed of ſundry maladies, brought them to him: But he impoſing hands upon every one, cured them.

them. And Divels went out from many, crying and saying, that thou art the Son of God. And rebukeing them, he suffered them not to speak that they knew he was Christ. And when it was day, going forth he went into a Desart place, and the multitudes sought him, and came even unto him: and they held him, that he should not depart from them. To whom he said, That to other Cities also must I Evangelize the Kingdome of God: because therfore I was sent. And he was Preaching in the Synagogues of Galilee.

Moralities:

1. A Soul within a sick body, is a Princess that dwells in a ruinous house: Health is the best of all temporal goods; without which, all honours are as the beams of an eclipsed Sun: Riches are unpleasing, and all pleasures are languishing. All joy of the heart subsists naturally in the health of the body. But yet it is true, that the most healthful persons are not alwayes the most holy. What profit is there in that health, which serves for a provocation to sin, for an inticement to wordly pleasure, and a gate to death; The best Souls are never better nor stronger, then when their bodies, are

are ſick: Their diſeaſes are too hard for their mortal bodies, but their courage is invincible. It is a great knowledg, to underſtand our own infirmities. Proſperity keeps us from the view of them, but adverſity ſhews them to us. We ſhould hardly know what death is, if ſo many diſeaſes did not teach us every day that we are mortal. *Semiramis* the proudeſt of all Queens, had made a Law, whereby ſhe was to be adored inſtead of all the gods, but being humbled by a great ſickneſs, ſhe acknowledged her ſelf to be but a woman.

2. All the Apoſtles pray for this holy woman which was ſick, but ſhe her ſelf asked nothing, nor did complain of any thing. She leaves all to God, who is only Maſter of life and death. She knew that he which gives his benefits with ſuch bounty, hath the wiſdome to chooſe thoſe which are moſt fit for us. How do we know whether we deſiring to be delivered from a ſickneſs, do not ask of God to take away a gift which is very neceſſary to our Salvation? That malady or affliction which makes us diſtaſt wordly pleaſures, gives us a diſpoſition to taſte the joyes of Heaven.

3. How many ſick perſons in the heat

of

of a Feaver promiſe much, and when they are well again, perform nothing. That body which carried all the marks of death in the face, is no ſooner grown ſtrong by health (which rejoyceth the heart, and fills the veins with blood) but it becomes a ſlave to ſin. The gifts of God (being abuſed) ſerve for nothing but to make it wicked, and ſo the Soul is killed by recovery of the fleſh. But this pious woman is no ſooner on foot, but ſhe ſerves the Author of life, and employs all thoſe limbs, (which Jeſus cured of the Feaver) to prepare him ſome proviſions to refreſh him. He that will not uſe the treaſures of Heaven with acknowledgment, deſerves never to keep them. When a man is recovered from a great ſickneſs, as his body is renewed by health, ſo on the other ſide, he ſhould renue his Spirit by vertue. The body (ſaith Saint *Maximus*) is the bed of the Soul, where it ſleeps too eaſily in continual health, and forgets it ſelf in many things. But a good round ſickneſs doth not only move, but turn over this bed, which maketh the Soul awake, to think on her Salvation, and make a total converſion.

Aſpirations.

O Word incarnate, all Feavers, and Devils fly before the beams of thy redoubted Face. Muſt nothing but the heat of my paſſions always reſiſt thy Powers and Bounties? To what maladies and indiſpoſitions am I ſubject? I have more diſeaſes in my Soul, than limbs in my body. My weakneſs bends under thy ſcourges, and yet my ſins continue ſtill unmoveable. Stay (O benign Lord) ſtay thy ſelf near me. Caſt upon my dull and heavy eyes, one beam from thoſe thine eyes, which make all ſtorms clear, and all diſaſters happy. Command that my weakneſs leave me, and that I may ariſe to perform my ſervices due to thy greatneſs, as I will for ever owe my Salvation to thy infinite power and bounty.

The Goſpel upon *Fryday* the Third week in *Lent*, St. *John* 4.

Of the *Samaritan* woman at *Jacobs* Well, near *Sichar*.

HE *commeth therefore into a City of* Samaria *which is called* Sichar, *beſide the Manner that* Jacob *gave to* Joſeph *his ſon, and there was there the fountain of* Jacob. *Jeſus therefore wearyed of his journey, ſate ſo upon the fountain. It was about the Sixth hour.*

There commeth a woman of Samaria *to draw water, Jeſus ſaith to her, Give me to drink: For his Diſciples were gon into the City to buy meat: Therefore that* Samaritan *woman ſaith to him, How doſt thou, being a* Jew, *ask of me to drink, which am a* Samaritan *woman? For the* Jews *do not communicate with the* Samaritans. *Jeſus anſwered and ſaid to her, if thou didſt know the gift of God, and who he is that ſaith unto thee, Give me to drink, thou perhaps wouldſt have asked of him, and he would have given thee living water. The woman ſaith to him, Sir, neither haſt thou wherein to draw, and the Well is deep. Whence haſt thou the living water? Art thou greater*

than

than our father Jacob *who gave us the Well, and himſelf drank of it, and his children, and his cattel. Jeſus anſwered, and ſaid to her, every one that drinketh of this water ſhall thirſt again; but he that ſhall drink of the water that I will give him, ſhall not thirſt for ever: but the water that I will give him, ſhall become unto him a fountain of water ſpringing up unto life everlaſting. The woman ſaith to him, Lord give me this water, that I may not thirſt, nor come hither to draw.*

Jeſus ſaith to her, Go call thy husband, and come hither. The woman anſwered and ſaid, I have no husband. Jeſus ſaith to her, Thou haſt ſaid well, that I have no husband: For thou haſt had five husbands, and he whom thou now haſt, is not thy husband. This thou haſt ſaid truly.

The woman ſaith to him, Lord, I preceive that thou art a Prophet. Our Fathers adored in this mountain, and you ſay, that Jeruſalem is the place where men muſt adore. Jeſus ſaith to her, Woman believe me, that the hour ſhall come, when you ſhall neither in this mountaine, nor in Jeruſalem, adore the Father. You adore that you know not: We adore that we know: for ſalvation is of the Jews: but the hour cameth, and now is, when the true adorers ſhall adore the Father

ther in ſpirit and verity. For the Father alſo ſeeketh ſuch to adore him. God is a ſpirit, and they that adore him, muſt adore in ſpirit and verity. The woman ſaith to him, I know that Meſſias cometh, (which is called Chriſt) therefore when he cometh, he will ſhew us all things. Jeſus ſaith to her, I am he that ſpeak with thee.

And incontinent his Diſciples came: and they marvelled that he talked with a woman. No man for all that ſaid, What ſeekeſt thou, or why talkeſt thou with her? The woman therefore left her water pot, and ſhe went into the Citie, and ſaith to thoſe men, Come and ſee a man that hath told me all things whatſoever I have done: Is not he Chriſt? They went forth therefore out of the Citie, and came to him.

In the mean time the Diſciples deſired him, ſaying, Rabbi, eat. But he ſaid to them, I have meat to eat which you know not. The Diſciples therefore ſaid one to another, hath any man brought him for to eat? Jeſus ſaith to them, My meat is to do the will of him that ſent me, to perfect his work. Do not you ſay, that yet there are four moneths, and harveſt cometh; Behold I ſay to you, lift up your eyes, and ſee the countries, that they are white already to harveſt: And he that reapeth, receiveth hire, and gathereth fruit unto life

life everlaſting, that both he that ſoweth, & he that reapeth, may rejoyce together. For in this is the ſaying true, that it is one man that ſoweth, and it is another that reapeth. I have ſent you to reap that which you laboured not: others have laboured, and you have entred into their labours.

And of that Citie many believed in him of the Samaritanes, for the word of the woman giving teſtimony, that he told me all things whatſoever I have done. Therefore when the Samaritanes were come to him, they deſired him that he would tarry there. And he tarried there two dayes. And many moe believed for his own word: and they ſaid to the woman, That now, not for thy ſaying do we believe: for our ſelves have heard, and do know, that this is the Saviour of the world indeed.

Moralities.

1. THe God of all power is weary, the the main Sea deſires a drop of ſalt water: The King of Angels becomes a ſuppliant for a little part of all that which is his own. This Goſpel ſhews us clearly the love of God toward humane nature, and the infinite Zeal which he hath to the Salvation of Souls. Is it not a thing which ſhould load us with confuſion, to ſee that he who is filled with all

felicities, hath only one thirſt, which is, that we ſhould thirſt after him, and that we ſhould make chief account of that living water which he carrieth within his breaſt, which indeed properly is grace, the only way to glory.

2. Behold the difference between *Jacobs* Well, and the Well of Jeſus; between contentments of the world, and the pleaſures of God. The Well of *Jacob* is common to men and beaſts; to ſhew unto us that a man which glorifieth himſelf of his ſenſual delights, makes a Trophee of his own baſeneſs, and a triumph of his fault. It is juſt as if *Nebuchodoneſer* forſaking his Crown and Throne (to transform himſelf into a beaſt) ſhould brag, that he had gotten a hanſome ſtable, and very good hay. But the fountain of Jeſus holds in it the water of graces, a wholeſom water pure and Chriſtalline; which brings us to the ſociety of Angels. The water of *Jacob*, though it be but a water for beaſts, yet it is hard to obtain: There are many which run mad after Riches, Honours, and contentments of this world, and can never come to poſſeſs them: They live in a mill, and gain nothing out of it, but the noiſe and duſt. They turn round

round about upon the wheel of diſquiet, and never reſt. But if a good fortune ſomtimes caſt them a bone, there are a hundred dogs which ſtrive to catch it. All their life is nothing but expectation, and their end only deſpair. Whereas the Well of Jeſus is open to all the world; he ſeeketh, he asketh, he calleth, he giveth *gratis*, he requireth nothing of us but our ſelves, and would have us for no other reaſon, but only to make us happy. The Well of *Jacob* begetteth thirſt, but doth not quench it. Do not you conſider that the *Samaritan* woman left her pot there and did not drink? After ſo many fantoms and illuſions, which do amuſe wordlings, they muſt part from the world with great thirſt. But the fountain of our Saviour free us from the deſire of all creatures, and do eſtabliſh within mans ſpirit, an object of which the heart can never loſe the delight. O happy *Samaritan*! (ſaith Saint *Ambroſe*) which left her pot empty, that ſhe might return full of Jeſus Chriſt. She did no wrong to her fellow Citizens, for if ſhe brought no water to the Town, yet ſhe made the fountain it ſelf come thither.

3. Is it not a ſhameful thing that God ſhould ſeek us amongſt the heats of his love

love and ſufferings, deſireth nothing but us; is contented with the poſſeſſion of our heart, and yet we cannot be content with him? Shall not we forſake all the diſorders of a ſenſual life which hinder the effect of Gods grace? Shall not we forſake and leave behind us our pitcher, bidding farewel to all thoſe occaſions which lead us to ſin, to avoid that fire whereof we have reaſon to fear the ſmoke?

Aſpirations.

O (Unexhauſtable fountain of all beauties) that my Soul hath been long alienated from thee. I have ſo many times run after the ſalt waters of wordly pleaſures and contentments, which have not ceaſed to kindle a wicked thirſt within my veins, in ſuch a violent proportion, that I could not quench it. But now (O ſweet Saviour) my Soul (being weary and diſtaſted with all the fading delights of this tranſitory world) doth languiſh inceſſantly after thee. Whether the break of day begin to gild the Mountains with his brightneſs, whether the Sun be advanced high in his courſe, or whether the night do caſt a dark

dark vail over all mortal things. I ſeek and deſire thy entertainments, which are the only ſweet Ideas of my Soul. I plunge my ſelf within the contemplation of thy greatneſs, I adore thy powers: The thirſt which torments me (by loving thee) is ſo precious, that I would not loſe it to drink Nectar; and I can never quench it, but in the ſtreams of thoſe delights and pleaſures which proceed from the Throne of the holy Lamb.

The Goſpel upon Saturday the third week in *Lent*, St. *John* the 8th.

Of the woman found in Adultery

AND Jeſus went into the Mount Olivet, and early in the morning again he came into the Temple, and the people came to him, and ſitting he taught them.

And the Scribes and Phariſees bringing a Woman taken in Adultery, and they did ſet her in the midſt, and ſaid to him, Maſter, this woman was even now taken in adultery. And in the Law of Moſes *commanded to ſtone ſuch. What ſayeſt thou therefore? and this they ſaid tempting him that they might accuſe him. But Jeſus bowed himſelf*

ſelf down, and with his Finger wrote in the earth. When they therefore continued asking him, he lifted up himſelf, and ſaid to them, He that is without ſin of you, let him firſt throw the ſtone at her. And again bowing himſelf, he wrote in the earth. And they hearing, went out one by one beginning at the Seniors, and Jeſus alone remained, and the Woman ſtanding in the midſt. And Jeſus lifting up himſelf, ſaid to her, Woman, where are they that accuſed thee? Hath no man condemned thee? Who ſaid, no man Lord. And Jeſus ſaid, Neither will I condemn thee. Go and now ſin no more.

Moralities.

1. MEn naturally love better to cenſure the life of another, then to examine their own. The Ravens accuſe Doves, and he ſits often upon a Tribunall to condemn vice, who doth lodge it in his heart. Many reſemble the Cocks which crow againſt a Baſiliſk, and yet bear the ſeed of it in their intrails. Reaſon would alwayes, that we begin to reform others, by the cenſure of our own life. No word can carry ſuch life and vigour with it, as that which is followed by action. To talk all, and do nothing, is to huild with one hand, and deſtroy with the other. The land

land of the living shall never be for those, who have their tongues longer then their arms.

2. To what purpose is it to speak good words, and yet lead an ill life? A man can neither hide himself from God nor himself; his conscience is a thousand witnesses. Those who were ready to lift up their hands to stone the adulterous woman, were diverted, and departed with confusion, seeing their sins written in the dust with certain figures to expresse them. If we could always, behold our own life before our eyes (as a piece of Tapistry) we should there see so many Serpents amongst flowers, that we would have more horrour of our own sins, then will to censure those who are like our selves.

3. God shews mercy, but will not suffer his mildnesse to be abused, sin must not print its steps upon his clemency. It is a false repentance for a man to act that which himself hath condemned; and after so many relapses, to take but one fall into everlasting pain. The ordinary Glosse observes, that our Saviour bended down, when he wrote upon the earth, to shew that the remembrance of our sins lay heavy upon him: But when he began to pardon, he arose up; to teach us, what joy and

comfort he takes in the Kingdome of his mercy.

Aspirations

O Soveraign Judge, who sitteſt upon a Tribunal ſeat, born up with truth and power; make me rather judge mine own life, then cenſure the lives of others. Muſt I be full of eyes without, and blind within? Shew me my ſtains, and give me water to waſh them out. Alas, I am altogether but one ſtain, and thou art all purity. My ſoul is aſhamed to ſee it ſelf ſo dark before thy light, and ſo ſmutted over, before thine immortall whiteneſſe. Doe not write me upon the ground, as a child of earth; write me in heaven, ſince I am the portion which thou haſt purchaſed with thy precious blood: Blot out my ſins, which are but too deeply graven upon my hands, and pardon, by thine infinite mercy, what thou mayeſt condemn by juſtice.

Christ appears aty Sea of Tiberias. John: 21.

4. Jesus stood on the shore etc: 7. Now when Simon Peter heard that it was the Lord etc: v: 12. Jesus saith unto them Come and dine etc: v. 13. Jesus then cometh and taketh bread and fish likewise etc:

The Goſpel upon Sunday the fourth week in Lent, *S. John* 6.

Of the five Fiſhes, and two Barly Loaves

AFter theſe things Jeſus went beyond the Sea of Galilee, which is of Tiberias; and a great multitude follow him, becauſe they ſaw the ſigns which he did upon thoſe that were ſick. Jeſus therefore went up into the mountain, and there he ſate with his Deſciples. And the Phaſche was at hand, the Feſtivall day of the Jews. When Jeſus therefore had lifted up his eyes, and ſaw that a very great multitude cometh to him, he ſaith to Philip, whence ſhall we buy bread, that theſe may eat? and this he ſaid, tempting him, for himſelf knew what he would doe. Philip anſwered him, two hundred penny worth of bread is not ſufficient for them that every man may take a little piece. One of his Diſciples, Andrew the brother of Simen Peter, ſaith to him, There is a Boy here that hath five Barly Loaves, and two Fiſhes: but what are theſe among ſo many? Jeſus therefore ſaith, Make the men ſit down. And there was much graſſe in the place. The men therefore ſate down, in

number about five thousand. Jesus there-fore took the Loaves, and when he had given thanks, he distributed to them that sate. In like manner also the Fishes, as much as they would. And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. They gathered therefore, and filled twelve baskets with fragments of the five Barly Loaves which remained to them that had eaten. Those men therefore, when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world. Jesus therefore, when he knew that they would come to take him and make him a King, he fled again into the mountain himself alone.

Moralities.

1. WHat a happy thing it is to serve God, whose conversation is so worthy all love? See how he carried himself toward this poor multitude which followed him with such zeal and constancy. It seems they were his children, that he carried them all upon his shoulders, that he had their names, their Countreys, their qualities, and the conditions of their small fortunes graven in his heart. He is so tender

tender over them, he ſo afflicts himſelf about them, as a Shepheard over his poor flock. He inſtructs them, he ſpeaks to them of heavenly things, he heals their maladies, he comforts their ſadneſſe, he lifts his eyes up to heaven for them; and for them he opens his divine hands (the treaſures of Heaven) and nouriſhes them by a miracle, as they had wholly reſigned themſelves to him with ſuch abſolute confidence. O how are we cheriſhed by heaven, ſince God doth bind himſelf to help us? And we ſhould be unfaithfull not to truſt him, who makes nature it ſelf ſo faithfull to us. It is here much to be obſerved, that God doth no miracles for his own profit; he doth not change ſtones into bread in the Deſart to nouriſh himſelf after that long faſt which he did there make; but for his faithful ſervants he alters the courſe of nature; and being auſtere to himſelf, he becomes indulgent to us; to teach us, that we ſhould diſpoyl our ſelves of ſelf-love, which ties us to our own fleſh, and makes us ſo negligent to our neighbour.

2. What precious thing is to be gotten by following the world, that we ſhould forſake Jeſus in the Deſart, and run after vain hopes at Court, & great mens houſes, where we pretend to make ſome fortune?

how many injuries muſt a man diſſemble? how many affronts muſt we ſwallow? how many deadly ſweats muſt he endure to obtain ſome reaſonable condition? how many times muſt he ſacrifice his children, engage his own conſcience, and offer violences to others to advance the affairs of great men? And after many years ſervice, if any foreaird or ruinous buſineſſe committed to his charge (in the purſuit whereof he muſt walk upon thorns) ſhall chance to miſcarry, all the fault muſt be laid upon a good officer; and if he prove unlucky, he ſhall ever be made culpable, and in the turning of a hand, all his good ſervices forgotten and loſt: and for a final recompence, he muſt be loaden with infinite diſgraces. It is quite contrary in the ſervice of God: for he encourages our virtues, he ſupplies our defects, governs our ſpirituall, andyet neglects not our temporal occaſions. He that cloaths the flowers of the Meadows more gorgeouſly then Monarchs, who lodges ſo many little Fiſhes in golden and azure ſhells, he who doth but open his hand and repleniſhes all nature with bleſſings, if we be faithfull in keeping his commandements, will never forſake us at our need. But yet we find all the difficulties of the world to put our truſt in him, we villifie

our

our cares of eternitie: and by seeking after worldly things whereby to live, we torment our selves, and in the end lose our own lives. A man that must die, needs very few worldly things; a very little cabbin will suffice nature, but whole Kingdomes will not satisfie covetousnesse.

3. Jesus flies from Scepters, and runs to the Crosse; he would have no worldly Kingdomes because their Thrones are made of Ice, and their Crowns of Glasse. He valued the Kingdome of God above all things that he might make us partakers of his precious conquest, and infinite rich prize. But now it seems that heaven is not a sufficient Kingdome for us; men run after land, and itch after the ambition of fading greatnesse, and sometimes all their life passeth away in great sins, and as great troubles to get a poor title of three letters upon their Tomb. Alas! doe we know better then God in what honour consists, that we must seek after that which he did avoid, and not imitate that which he followed?

Let us follow God, and believe that where he is, there can be no desart or solitude for us. They shall never taste the delights of virtue that feed upon the joyes of vanity. All worldly pleasures are comets made fat with the smoaks and vapour of

the earth; and in ſtead of giving light and brightneſſe, they bring forth murders and contagions: but the following of God is alwayes ſweet, and he which ſuffers thereby, changes his very tears into nouriſhment.

Aſpirations.

O My God! Shall I alwayes run after that which flies from me, and never follow Jeſus who follows me by incomparable paths, and loves me even while I am ungratefull? I will no more run after the ſhadows of worldly honour, I will no more have my own will, which both is, and hath proved ſo unfaithful. I will put my ſelf into the happy courſe of Gods diſpoſition, for all which ſhall happen unto me, either in time or eternity. His carefull eye watches over me, it is for me that his hands have treaſures, and the very Deſarts poſſeſs abundance. O crucified love, the moſt pure of all beauties, it is for thee that ſo many generous Champions have peopled the Deſarts, and paſſed the ſtreams of bitterneſs and ſorrow, bearing their croſſes after thee; and thereupon have felt the ſweetneſſe of thy viſits amongſt their cruell rigours. God forbid that I ſhould give the lie to ſo great and ſo generous

a company. I go to thee, and will follow thee amongſt the deſarts; I run not after bread, I run after thy divine perſon, I will make much of thy wounds, I honour thy torments, I will conform my ſelf to thee, that I may find joy amongſt thy dolours, and life it ſelf amongſt thine infinite ſufferings.

The Goſpel upon Munday the fourth week in Lent, S. *John* 2.

Of the whipping buyers and ſellers out of the Temple.

AND the Paſch of the Jews was at hand, and Jeſus went up to Jeruſalem, and he found in the Temple them that ſold Oxen, and Sheep, and Doves, and the Bankers ſitting. And when he had made, as it were, a whip of little cords, he caſt them all out of the Temple, the ſheep alſo, and the Oxen, and the money of the Bankers he poured out, and the Tables he overthrew. And to them that ſold Doves, he ſaid, Take away theſe things hence, and make not the Houſe of my Father, a Houſe of Merchandiſe. And his Diſciples remembred that it is written, The zeal of thy houſe hath eaten me up.

The Jews therfore anſwered, and ſaid to him, What ſign doſt thou ſhew us, that thou doſt theſe things? Jeſus anſwered and ſaid to them, Diſſolve this Temple, and in three Dayes I will raiſe it. The Jews therefore ſaid, in forty and ſix years was this Temple built, and wilt thou raiſe it in three dayes? But he ſpake of the Temple of his Body. Therefore when he was riſen again from the Dead, his Diſciples Remembred that he ſaid this, and they believed the Scripture, and the word that Jeſus did ſay. And when he was at Jeruſalem in the Paſche upon the feſtival day, many believed in his name, ſeeing his ſigns which he did. But Jeſus did not commit himſelf unto them, for that he knew all, and becauſe it was not needful for him that any ſhould give Teſtimony of man: for he knew what was in Man.

Moralities.

PIety is a ſilver Chain hanged up aloſt, which ties Heaven and Earth, ſpiritual and temporal, God and Man together. Devotion is a vertue derived to us from the Father of all Light, who gives us thereby means to hold a traffick or commerce with Angels. All which is here below

below, ſinks by its proper weight, and leans downward toward natural corruption: Our ſpirit, though it be immortal, would follow the weight of our bodies, if it were not indued with the knowledg of God, which works the ſame effect in it, as the adamant doth with Iron: for it pierceth and gives it life, together with a ſecret and powerful ſpirit, from which all great actions take their beginning: You ſhall never do any great act if the honour of God, and the reverence of ſacred things ſhall not accompany all your pretences. For if you ground your piety upon any temporall reſpects, you reſemble that people which believes the higheſt mountains do ſupport the skies.

2. There are no ſinnes which God doth puniſh more rigorouſly, nor ſpeedily, then thoſe which are committed againſt devotion and piety: He doth not here take up the ſcourge againſt naughty Judges, uſurers and unchaſte perſons, becauſe the Church is to find a remedy againſt all faults which happen in the life of man. But if a man commit a ſinne againſt Gods Altar, the remedy grows deſperate. King *Ozias* felt a leproſie riſe upon his face at the inſtant when he made the ſume riſe from the cenſor which he uſurped from the

the high Priests. *Ely* the chief Priest was buried in the ruins of his own house, for the sacriledge of his children, without any consideration of those long services which he had performed at the Tabernacle. Keep your self from symonies, from irreverence in Churches, and from abusing Sacraments. He can have no excuse which makes his Judge a witnesse.

3. Jesus was violently moved by the zeal which he bare to the house of his heavenly Father. But many wicked rich men limit their zeal onely to their own families. They build great Palaces upon the peoples bloud, and they nothing care though all the world be in a storm, so long as they (and what belongs to them) be well covered. But there is a revenging God who doth insensibly drie up the roots of proud Nations, and throws disgrace and infamy upon the faces of those who neglect the glories of Gods Altars to advance their own. He who builds without God, doth demolish, and whosoever thinks to make any great encrease without him, shall find nothing but sterility.

Aspi-

Aſpirations.

O Moſt pure Spirit of Jeſus, which waſt conſummate by zeal toward the houſe of God, wilt thou never burn my heart with thoſe adored flames, wherewith thou inſpireſt chaſte hearts? Why do we take ſo much care of our houſes (which are built upon quick-ſilver, and roll up and down upon the inconſtancies of humane fortunes (while we have no love nor zeal towards Gods Church, which is the Palace we ſhould chuſe here upon earth, to be as the Image of heaven above? I will adore thy Altars (all my life) with a profound humility. But I will firſt make an Altar of my own heart, where I will offer ſacrifice; to which I doubt not but thou wilt put fire with thine own heart.

The Goſpel upon Tueſday the Fourth week in Lent, S. *John* 7.

The Jews marvel at the learning of Jeſus who was never taught.

And when the feſtivity was now half done, Jeſus went up into the Temple and taught.

taught. *And the Jews marvelled, saying, how do this man know letters, whereas he hath not learned? Jesus answered them, and said, my doctrine is not mine, but his that sent me. If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of my self; he that speaketh of himself seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not. Did not Moses give you the Law, and none of you doth the Law? Why seek you to kill me? The Multitude answered and said, thou hast a Devil, who seeketh to kill thee? Jesus answered and said to them, One work I have done, and you do all marvell. Therefore Moses gave you circumcision, not that is of Moses, but of the Fathers, and in the Sabbath ye circumcise a man. If a man receive circumcision in the Sabbath, that the law of Moses be not broken, are you angry at me because I have healed a man wholly in the Sabbath? Judge not according to the face, but judge just judgment.*

Certain therefore of Jerusalem said, Is not this he whom thy seek to kill: And behold, he speaks openly, and they say nothing to him. Have the Princes known indeed that this is Christ? But this man we know whence he is. But when Christ cometh, no

man

man knoweth whence he is. Jesus therefore cried in the Temple, teaching and saying, Both me you do know, and whence I am you know; and of my self I am not come. But he is true that sent me, whom you know not. I know him, because I am of him, and he sent me. They sought therefore to apprehend him, and no man laid hands upon him because his hour was not yet come. But of the Multitude many believed in him.

Moralities.

1. IT appears by this Gospel, that Jesus was judged according to appearances, not according to truth. It is one of the greatest confusions which is deeply rooted in the life of man, that every thing is full of painting, and instead of taking it off with a spunge, we foment it, and make our illusions voluntary. The Prophet *Isay* adviseth us to use our judgment, as men do leaven to season bread. All the objects presented to our imaginations, which we esteem, are fading, if we do not adde some heavenly vigour to help our judgment.

2. To judge according to appearances, is a great want both of judgment and courage. The first makes us preferre vanity before truth; the second gives that to silk

and

and golden clothes, which is properly due to virtue: We adore painted coles, and certain dark fumes covered outwardly with ſnow; But if we did know how many great miſeries, and what beaſtly ordure is hidden under cloth of gold, ſilk, and ſcarlet, we would complain of our eyes for being ſo farre without reaſon. It is a kind of Apoſtacy and rebellion againſt Gods providence, to judge without calling God to be a preſident in our counſell; or to take in hand any humane inventions without the aſſiſtance of his Spirit.

3. God is pleaſed to lodge pearls within cockles; and beſtows his treaſures of wiſdome and virtue, many times upon perſons, who have the moſt unfaſhionable outſides, to counter-check humane wiſdome. He makes his oratours of thoſe who are ſpeechleſſe; and numbers of frogs and flies to overthrow mighty armies. He makes Kings out of ſhepherds, and ſerves himſelf of things which are not, as if they were. The moſt pleaſing Sacrifice which he receives upon earth, is from the humble; and when we deſpiſe thoſe, we divert the honours of God. We offer Sacrifice to the worlds opinion, like the Sages of Egypt; who did light candles and burn incenſe to Crocodiles. The

Jewes

Jews loſt their faith to follow apparences: and there is no ſhorter way to Apoſtacy then to adore the world, and neglect God.

4. An ill opinion make folks many times paſſe a raſh judgment: They mount into Gods chair to judge the hearts of men: The chaſte Doves are uſed like Ravens, and Ravens like Swans. Opinion puts falſe ſpectacles upon our eyes, which make faults ſeem virtues; and virtues, crimes. Yet nevertheleſſe we ſhould think, that virtuous perſons will not conceive an ill ſuſpition of their neighbour without a very ſure ground: St. *John Climachus* ſaith, fire is no more contrary to water, then raſh judgement is to the ſtate of repentance. It is a certain ſign, that we doe not ſee our own ſins, when we ſeek curiouſly after the leaſt defects of our neighbour. If we would but once enter into our ſelves, we ſhould be ſo buſie to lament our own lives, that we ſhould not have time to cenſure thoſe of others.

Aſpirations.

O Judg moſt redoubtable, who do plant thy throne within the heart of man; who judgeſt the greateſt Monarchs, without

out leaving them power to appeal; Thy judgments are ſecret and impenetrable: That which ſhines to our Eyes like a Diamond, is like a contemptible Worm in thy ballance. That which we value as a Star, thou judgeſt to be a cole. We have juſt ſo much greatneſs, vertue, and happineſs, as we have by entrance into thy heart. And he whom thou eſteemeſt needs not the judgment of mortal man. No innocent is juſtified, nor guilty perſon condemned without thee, and therefore I will from henceforth judge only according to thee. I will lay down all my affections, and take thine, ſo far as I ſhall be able; and I will account nothing great but what ſhall be ſo in thy eſteem.

The Goſpel upon Wedneſday the fourth week in Lent, St. *John* 9.

Of the blind man cured by clay and ſpittle.

And Jeſus paſſing by, ſaw a blind man from his Nativity: and his Deſciples asked him, Rabbi, who hath ſinned? this man, or his parents, that he ſhould be born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents; but that the works of God may be manifeſted in him. I

muſt

must work the works of him that ſent me whiles it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had ſaid theſe things, he ſpit on the ground and made clay of the ſpittle, and ſpread the clay upon his eyes, and ſaid to him, Go, waſh in the Pool of Siloe, which is interpreted, ſent. He went therefore and waſhed, and he came ſeeing.

Therefore the neighbours, and they which had ſeen him before, that he was a beggar, ſaid, Is not this is he that ſate and begged? Others ſaid, that this is he. But others, no; not ſo, but he is like him. But he ſaid, That I am he. They ſaid therefore to him, How were thine eyes opened? He anſwered, that man that is called Jeſus, made clay, and anointed mine eyes, and ſaid to me, Go to the Pool of Siloe, and waſh: and I went and waſhed, and ſaw. And they ſaid to him, Where is he? He ſaith, I know not. They bring him that had been blind, to the Phariſees. And it was the Sabbath when Jeſus made the clay and opened his eyes.

Again therefore the Phariſees asked him, how he ſaw. But he ſaid to them, he put clay upon mine eyes, and I waſhed, and I ſee. Certain therefore of the Phariſees ſaid This man is not of God, that keepeth not

the

the Sabbath. But others ſaid, How can a man that is a ſinner do theſe ſignes? And there was a ſchiſme among them. They ſay therefore to the blind again, Thou, what ſayeſt thou of him that opened thine eyes, And he ſaid, that he is a Prophet. The Jews therefore did not believe of him, that he had been blind, and ſaw, untill they called the Parents of him that ſaw, and asked them, ſaying; Is this your ſonne, whom you ſay that he was born blind? how then doth he now ſee? His Parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind: but how he now ſeeth, we know not, or who hath opened his eyes we know not; ask himſelf, he is of age, let himſelf ſpeak of himſelf. Theſe things his parents ſaid, becauſe they feared the Jews: For the Jews had now conſpired, that if any man ſhould confeſs him to be Chriſt, he ſhould be put out of the Synagogue. Therefore did his Parents ſay, that he is of age, ask himſelf. They therefore again called the man that had been blind, and ſaid to him, Give glory to God, we know that this man is a ſinner.

He therefore ſaid to them, Whether he be a ſinner, I know not; one thing I know, that whereas I was blind, now I ſee. They ſaid therefore to him, What did he to thee? How did he open thine eyes? He anſwered them,

I have now told you, and ye have heard, why will you hear it again? will you also become his Disciples? They reviled him therefore and said, be thou his Disciple; but we are the Disciples of Moses: we know that to Moses God did speak: but this man we know not whence he is. The man answered and said to them, For in this it is marvellous, that you know not whence he is, and he hath opened mine eyes. And we know that sinners God doth not hear. But if a man be a server of God, and do the will of him, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind; unlesse this man were of God, he could not do any thing. They answered and said to him, Thou wast wholly born in sinnes, and dost thou teach us? And they did cast him forth.

Jesus heard that they cast him forth, and when he had found him, he said to him, Dost thou believe in the Sonne of God? He answered and said, Who is the Lord, that I may believe in him? And Jesus said to him, Both thou hast seen him, and he that talketh with thee, he it is. But he said, I believe Lord: and falling down, he adored him.

Mora-

Moralities.

JEsus the Father of all brightneſs (who walked accompanied with his twelve Apoſtles, as the Sun doth with the hours of the day) gives Eyes to a blind man, and doth it by clay and ſpittle: to teach us, that none hath power to do works above nature, but he that was the Author of it. On the other ſide, a blind man becomes a King over perſons of the cleareſt ſight: and being reſtored to light, he renders again the ſame, to the firſt fountain from whence it came. He makes himſelf an Advocate to plead for the chiefeſt truth, and of a poor beggar, becomes a Confeſſor; and after he had deplored his miſery at the Temple gate, teacheth all mankind the eſtate of its own felicities. We ſhould (in imitation of him) love the light by adoring the fountain of it, and behave our ſelves as witneſſes and defenders of the Truth.

2. God is a light, and by his light draws all unto him: he makes a break of day by his grace in this life, which becomes afterward a perfect day for all Eternity. But many loſe themſelves in this world, ſome for want of light, ſome by a falſe light,

light, and ſome by having too much light.

3. Thoſe loſe themſelves for want of light, who are not all inſtructed in the faith, and maximes of Chriſtian Religion; and thoſe inſtead of approaching near the light, love their own darkneſs. They hate the light of their ſalvation, as the ſhadow of death: and think that if you give them Eyes to ſee their blindneſs, you take away their life. If they ſeem Chriſtians, they yet have nothing but the name and the appearance, the book of Jeſus is ſhut from them; or if they make a ſhew to Read, they may name the letters, but never can produce one right good word.

4. Others deſtroy themſelves by falſe lights, who being wedded to their own opinions, and adoring the Chimeraes of their ſpirit; think themſelves full of knowledg, juſt and happy; that the Sun riſeth only for them, and that all the reſt of the world is in darkneſs; they conceive they have the faireſt Stars, for conductors; but at the end of their career, they find (too late) that this pretended light, was but an *Ignis fatuus*, which led them to a precipice of eternal flames. It is the worſt of all follies to be wiſe in our own eye-ſight, and the worſt of all temptations

tations is, for a man to be a Devil to himſelf.

5. Thoſe ruin themſelves with too much light, who have all Gods Law by heart, but never have any heart to that Law. They know the Scriptures, all learning and ſciences: they underſtand every thing but themſelves: they can find ſpots in the Sun; they can give new names to the Stars; they perſwade themſelves, that God is all that they apprehend: But after all this heap of knowledge, they are found to be like the Sages of *Pharoah*: and can produce nothing but blood and frogs: They embroil and trouble the world; they ſtain their own lives; and at their deaths leave nothing to continue but the memory of their ſins. It would be more expedient for them (rather then have ſuch light) to carry fire, wherewith to be burning in the love of God, and not to ſwell and burſt with that kind of knowledg. All learning which is not joyned with a good life, is like a picture in the aire, which hath no table to make it ſubſiſt. It is not ſufficient to be elevated in ſpirit (like the Prophets) except a man do enter into ſome perfect imitation of their vertues.

Aſpirations.

O Fountain of all brightneſs, before whom night can have no vail, who ſeeſt the day-ſpring out of thy boſome, to ſpread it ſelf over all nature, wilt thou have no pity upon my blindneſs? Will there be no medicine for my Eyes, which have ſo often grown dull, and heavy with earthly humours. O Lord I want light, being alwayes ſo blind to my own ſins. So many years are paſt, wherein I have dwelt with my ſelf, and yet know not what I am. Selfe-love maketh me ſometimes apprehend immaginary vertues in great, and ſee all my crimes in little. I too often believe my own judgment, and adore my own opinions, as Gods, and Goddeſſes, and if thou ſend me any light, I make ſo ill uſe of it, that I dazle my ſelf, even in the brightneſs of thy day; makeing little or no profit of that which would be ſo much to my advantage, if I were ſo happy as to know it. But henceforth I will have no Eyes but for thee: I will only contemplate thee (O Life of all beauties) and draw all the powers of my ſoul into my eyes, that I may the better apprehend the miſtery of thy bounties.

O caſt upon me one beam of thy grace; ſo powerful, that it may never forſake me, till I may ſee the day of thy Glory.

The Goſpell upon Thurſday, the Fourth week in Lent, St *Luke* the 7.

Of the Widows Son raiſed from death to life at *Naim* by our Saviour.

AND it came to paſs afterward he went into a City that is called Naim, *and there went with him his Diſciples, and a very great multitude: And when he came nigh to the gate of the City, behold a dead man was carried forth, the only Son of his Mother: and ſhe was a Widow, and a great multitude of the City with her, whom when our Lord had ſeen, being moved with mercy upon her, he ſaid to her, Weep not. And he come near, and touched the Coffin: And they that carried it, ſtood ſtill: and he ſaid, Young man, I ſay to thee, Ariſe. And he that was dead, ſate up, and began to ſpeak. And he gave him to his Mother, and fear took them all; and they magnified God, ſaying, That a great Prophet is riſen among us: and that God hath viſited his People. And this ſaying went forth into all*

Jewry

Jewry of him, and into all the Countrey about.

Moralities.

JEsus met at the Gates of Naim, (which is interpreted the Town of Beauties) a young man carried to burial, to shew us that neither beauty nor youth are freed from the Laws of death. We fear death, & there is almost nothing more immortal; here below every thing dies, but death it self. We see him alwaies in the Gospels, we touch him every day by our experiences, and yet neither the Gospels make us sufficiently faithfull, nor our experiences well advised.

2. If we behold death by his natural face, he seems a litle strange to us, becausé we have not seen him well acted. We lay upon him sithes, bows and arrows; we put upon him ugly antick faces, we compass him round about wtih terrours and illusions, of all which he never so much as thought. It is a profound sleep in which Nature lets it self fail insensibly, when she is tired with the disquiets of this life. It is a cessation of all those services which the soul renders to the flesh. It is an execution of Gods will, and a decree common

to all the world. To be disquieted and drawn by the ears, to pay a debt which so many millions of men (of all conditions) have paid before us, is to do as a frog that would swim against a sharp stream (of a forcible torrent. We have been as it were dead to so many ages which went before us; we die piece-meal every day; we assay death so often in our sleep; discreet men expect him, fools despise him, and the most disdainfull persons must entertain him. Shall we not know and endeavour to do that one thing well, which being once well performed, will give us life for ever? Methinks it is rather a gift of God to die soon, then to stay late amongst the occasions of sinne.

3. It is not death, but a wicked life we have cause to fear. That onely lies heavie, and both troubles us, and keeps us from understanding and tasting the sweets of death. He that can die to so many little dead and dying things (which make us die every day by our unwillingness to forsake thee) shall find that death is nothing to him. But we would fain (in death) carry the world with us upon our shoulders to the grave; and that is a thing we cannot do. We would avoid the judgement of a just God, and that is a thing which we should not

not ſo much as thinke. Let us clear our accounts before we die, let us take order for our ſoul by repentance, and a moderate care of our bodies burial: Let us order our goods by a good and charitable teſtament, with a diſcreet direction for the poor, for our children and kindred, to be executed by fit perſons. Let us put our ſelves into the protection of the divine providence, with a moſt perfect confidence; and how can we then fear death, being in the arms of life?

Aſpirations.

O Jeſus, fountain of all lives, in whoſe boſome all things are living; Jeſus, the fruit of the dead, who haſt deſtroyed the kingdome of death; why ſhould we fear a path, which thou haſt ſo terrified with thy ſteps, honoured with thy bloud, and ſanctified by thy conqueſts? Shall we never die to ſo many dying things? All is dead here for us, and we have no life, if we do not ſeek it from thy heart. What ſhould I care for death though he come with all thoſe grim, hideous and antick faces which men put upon him, for when I ſee him through thy wounds, thy bloud, and thy venerable death, I find he hath no ſting at all. If I ſhall walk in the shadow of death,

and a Thouſand terrours ſhall conſpire against me on every ſide to diſturb my quiet, I will fear nothing, being placed in the arms of thy providence. O my ſweet maſter, do but once touch the winding ſheet of my body, which holds down my ſoul ſo often within the ſleep of death and ſin. Command me to ariſe and ſpeak, and then the light of thy morning ſhall never ſet: my diſcourſes ſhall be alwayes of thy praiſes, and my life ſhall be onely a contemplation of thy beautifull countenance.

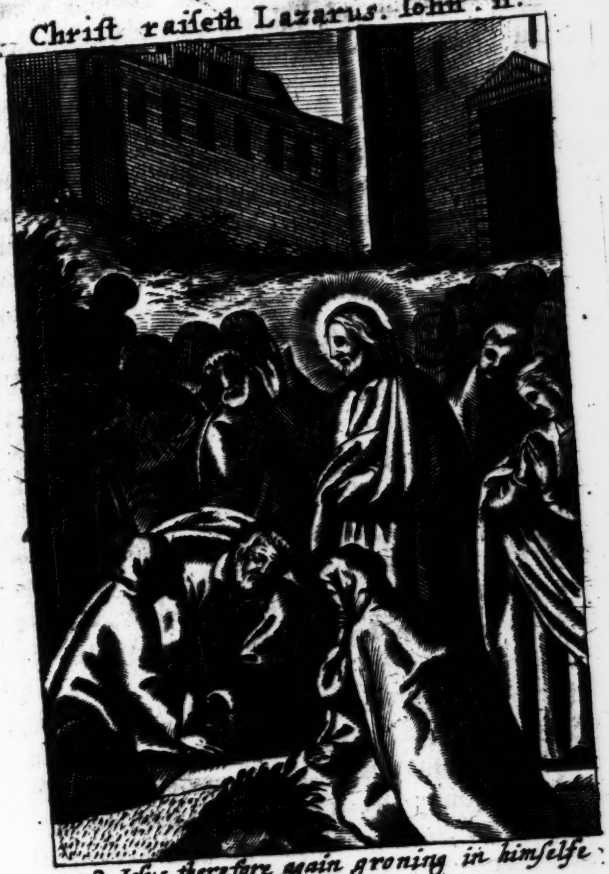
The Goſpel upon Friday the fourth week in Lent, S. *John* 11.

Of the raiſing of *Lazarus* from death.

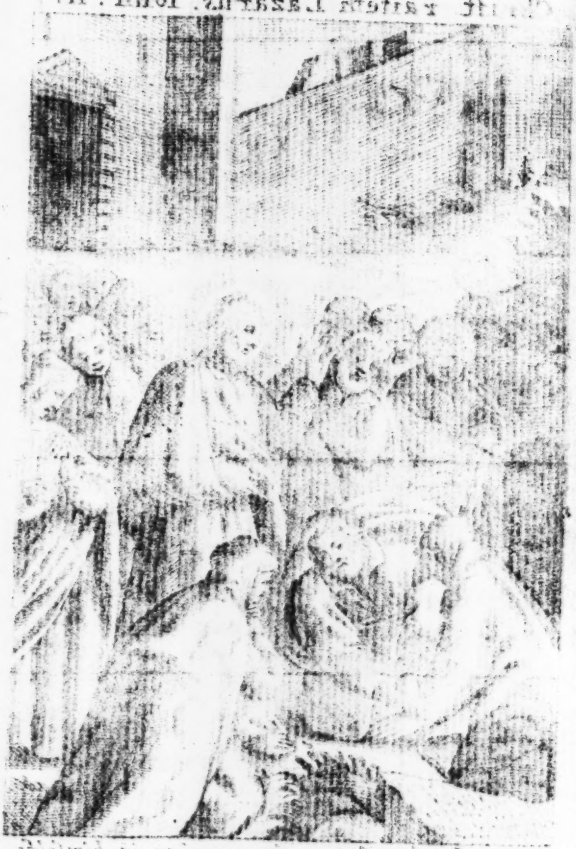
AND there was a certain ſick man, Lazarus of Bethania, of the Town of Mary and Martha her ſiſter, (and Mary was ſhe that anointed our Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick,) his ſiſters therefore ſent to him, ſaying, Lord, behold, he whom thou loveſt, is ſick. And Jeſus hearing, ſaid to them, This ſickneſſe is not to death, but for the glory of God, that the Son my be glorified by it. And

Jeſus

Christ raiseth Lazarus. John. 11.



v. 38. Jesus therefore again groning in himselfe cometh to the Grave etc.



Jeſus loved Martha and her ſiſter Marie, and Lazarus. As he heard therefore that he was ſick, then he tarried in the ſame place two dayes: Then after this he ſaith to his Diſciples, Let us go into Jewry again. The Diſciples ſay to him, Rabby, now the Jewes ſought to ſtone thee, and goeſt thou thither again? Jeſus anſwered, are there not twelve hours of the day? If a man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world: but if he walk in the night, he ſtumbleth, becauſe the light is not in him. Theſe things he ſaid: and after this, he ſaith to them, Lazarus our friend ſleepeth; but I go, that I may raiſe him from ſleep. His Diſciples therefore ſaid, Lord, if he ſleep, he ſhall be ſafe. But Jeſus ſpake of his death, and they thought that he ſpake of the ſleeping of ſleep. Then therefore Jeſus ſaid to them plainly, Lazarus is dead, and I am glad for your ſakes, that you may believe, becauſe I was not there: but let us go to him. Thomas therefore who was called Didymus, ſaid to his diſciples, Let us alſo go to die with him. Jeſus therefore came, and found him now, having been four dayes in the grave. And Bethania was nigh to Jeruſalem, about fifteen furlongs. And many of the Jewes were come to Martha and Mary to comfort them concerning their brother. Martha therefore

when she heard that Jesus was come, went to meet him: but Mary sate at home. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died. But now also I know, that what thing soever thou shalt ask of God, God will give thee. Jesus saith to her, Thy brother shall rise again. Martha said to him, I know that he shall rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live. And every one that liveth and believeth in me, shall not die for ever. Believest thou this? She said to him, Yea, Lord, I have believed that thou art Christ the Son of God, that art come into this world.

Moralities.

OUr Saviour Jesus makes here a strong assault upon death, to cure our infirmities at the cost of his dearest friends; He suffered *Lazarus*, whom he loved tenderly, to fall into a violent sickness, to teach us, that the bodies of God favorites, are not free from infirmities; and that, to make men Saints, they must not enjoy too much health. A soul is never more worthy to be a house for God, then when she raiseth up the greatness of her courage, the body being cast down with sickness. A soul which suffers, is a sacred thing. All

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the world did touch our Saviour before his Paſſion; the throng of people preſſed upon him, but after his death he would not be touched by S. *Mary Maudlin*, becauſe, he was conſecrated by his dolours.

2. The good ſiſters diſpatch a meſſenger; not to a ſtrange God, as they do who ſeek for health by remedies, which are a thouſand times worſe then the diſeaſe; But they addreſſed themſelves to the living God, the God of life and death, to drive away death: And to recover life, they were content only to ſhew the wound to the faithful friendſhip of the Phyſician. Without preſcribing any remedies: for that is better left to his providence, then committed to our paſſion.

3. He deferres his cure to raiſe from death. The delay of Gods favours, is not alwaies a refuſal, but ſomtimes a double liberality, the vows of good men are paid with uſury: It was expedient that *Lazarus* ſhould die, that he might triumph over death, in the triumph of Jeſus Chriſt. It is here that we ſhould alwayes raiſe high our thoughts, by conſidering our glory in the ſtate of reſurrection; he would have us believe it, not onely as it is a leſſon of Nature imprinted above the skies, upon the plants or elements of the world: and as a doctrine which many ancient philoſo-

phers had by the light of nature; but also as a belief which is fast joyned to the faith we have in the Divine providence, which keeps our bodies in truſt under its ſeal within the boſome of the earth, ſo that no perſcription of time can make laws to reſtrain his power, having paſſed his word, and raiſed up *Lazarus*, who was but as one grain of ſeed in reſpect of all Poſterity.

4. Jeſus wept over *Lazarus*, thereby to weep over us all. Our evils were lamentable, and could never ſufficiently be deplored, without opening a fountain of tears within heaven, and within the eyes of the Son God. This is juſtly the river which comes from that place of all pleaſure to water Paradiſe. How could thoſe heavenly tears come from any other then the place of all delight, ſince they iſſued from a brain and from eyes which were united to the divinity? And how ſhould they not water Paradiſe ſince for ſo many ages they have flowed over the Church for producing the fruits of juſtice. The balme of Egypt could not grow without water of that well which was commonly called the fountain of Jeſus: becauſe the bleſſed virgin had there waſhed the clothes of her dear Sonne: And we have no Odour of virtue, nor good converſation, (which is not directly

rectly barren) except it be endued with the merit of our Saviours tears.

Aſpirations.

O Eyes of my Saviour, from whence the ſun receives his cleareſt light: fair eyes, which onely deſerve eternall joyes and delights, Why ſhould you this day be moiſtened with tears? Thou didſt give me (O onely love of my heart) the bloud of thy ſoul before thou ſhedſt that of thy body. There are ſo many things to make me weep, and I feel them ſo little, that if thy tears do not weep for me, I ſhall alwayes be miſerable. Water then (O my ſweet Maſter) the barrenneſſe of my ſoul from that fountain of bleſſing, which I have opened within thine eyes and heart: I have opened it by my ſins, and let it I beſeech thee, bleſſe me by thine infinite mercies.

The

The Gospel upon Saturday The fourth week in Lent, S. *Iohn* 8.

Upon our Saviours words, I am the light of the world.

AGain therefore Jesus spake to them, saying, I am the light of the world, he that followeth me, walketh not in darkneſſe, but ſhall have the light of life. The Phariſees therefore ſaid to him, Thou giveſt teſtimony of thy ſelf, thy teſtimony is not true. Jeſus anſwered and ſaid to them, although I do give teſtimony of my ſelf, my teſtimony is true; becauſe I know whence I came, and whether I go: but you know not whence I came, or whether I go. You judge according to the fleſh, I do not judge any man. And if I doe judge, my judgement is true, becauſe I am not alone, but I and he that ſent me, the father. And in your Law it is written, that the teſtimony of two men is true. I am he that give teſtimony of my ſelf: and he that ſent me, the Father, giveth teſtimony of me. They ſaid therefore to him, Where is thy Father? Jeſus anſwered, Neither me do you know, nor my Father: if you did know me,

perhaps

perhaps you might know my Father alſo. Theſe words Jeſus ſpake in the Treaſury, teaching in the Temple, and no man apprehended him, becauſe his hour was not yet come.

Moralities.

1. THere is in the bleſſed trinity, a communicating light, to which nothing is communicated: another light, which is communicative and communicated: and a third light, which is communicated, but not communicating. The firſt is the heavenly Father, who gives, but takes nothing. The ſecond is that of the Son, who takes from his Father and gives to the holy Ghoſt all that can be given. The third is the Holy Ghoſt, which receives equally from the Father and the Son, and doth produce nothing in the Trinity. But Jeſus illuminating from all eternity, this ſtate (for ever to be adored) did vouchſafe to deſcend into the Countrey of our darkneſſe, to ſcatter it by his brightneſſe. It is he that hath thrown down the Crocodiles and Bars from profane Altars; who hath broken ſo many Idols; who hath overthrown ſo many Temples of the adulterers, and murdering gods, to plant the honours of his heavenly Father. He hath inveſted the world during ſo many ages, with

with the ſhining of his face. He doth not ceaſe to give light, nor to kindle in our hearts many inſpirations, which are like ſo many ſtars to conduct us to the fountain of all our happineſſe. You are very blind if you doe not ſee this, and much more miſerable if you deſpiſe it.

2. It is moſt dangerous to do as the Jews did, to ſpake every day to the light, and yet love their own darkneſſe. Screech-owls find holes and nights to keep themſelves from day, which they cannot abide. But he that flies from the face of God, where can he find darkneſſe enough to hide himſelf? When he ſhall be within the gulf of ſin, his own conſcience will light up a thouſand torches to ſee his puniſhments. It is the worſt of all miſchief, to pay for the contempt of the fountain of light by ſuffering eternall darkneſſe.

3. Let us behold he converſation of Jeſus Chriſt as a ſea-mark, ſtickt all over with lights: his life gives teſtimony of his Sanctity: his miracles publiſh his power; his law declares his infinite wiſdome, his Sanctity gives us an example to imitate, his power gives the ſtrength of Authority, to make him the more readily obeyed; and from his wiſdom, faith is given us to regulate and govern our belief.

Aſpirations.

O My Lord Jeſus, the ſpirit of all beauties, and the moſt viſible of all lights, what do the eyes of my ſoul, if they be not always buſied in the contemplation of thy brightneſſe. When I find thou art departed from me, methinks I am buried within my ſelf, and that my ſoul is nothing elſe, but a Sepulchre of terrours, phantomes and deaths; but when thou returneſt by thy viſits and conſolations, I am cheerfully revived, and my heart leaps in thy preſence, as a child rejoiceth at ſight of his dear nurſe. O Light of lights, which doſt illuminat man coming into this world, I will contemplate thee at the Sun-riſing above all creatures. I will follow thee with mine eyes all the day long, and I will not leave thee at Sun-ſetting, for there is nothing can be in value near like thee. It belongs onely to thee (O Sun of my ſoul) to ariſe at all hours, and to give light at midnight, as well as at noon-day.

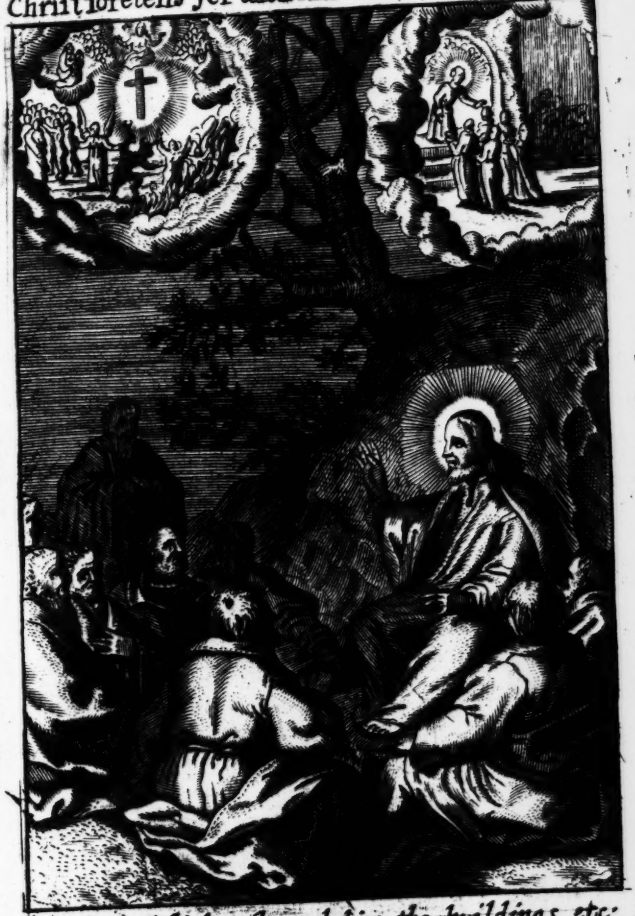
The Gospel upon Passion-Sunday S. *John* the 8.

Upon these words, Who can accuse me of sin.

WHich of you shall argue me of sin? If I say the verity, why doe you not beleeve me? He that is of God, heareth the words of God: therefore you hear not, because you are not of God. The Jewes therefore answered, and said to him, Do not we say well, that thou art a Samaritan, and hast a Divel? Jesus answered, I have no Devil: but I do honour my Father, and you have dishonoured me. But I seek not mine own glory. There is that seeketh and judgeth. Amen, Amen, I say to you, if any man keep my word, he shall not see death for ever. The Jewes therefore said, now we have known that thou hast a Devil, Abraham is dead, and the Prophets; and thou sayest, if any man keep my word, he shall not tast death for ever. Why, art thou greater then our Father Abraham who is dead? And the Prophets are dead, whom doest thou make thy self? Jesus answered, If I doe glorifie my self, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God, and you have not known him,

but

Christ foretells Jerusalems destruction Mat: 24



1: And his disciples shewed him the buildings etc:
2: And Jesus said etc: there shall not be left here one stone
30: Then shall appeare the signe of the Son of man etc:
The Parable of the ten Virgins Chap: 25. 1.

but I know him. And if I ſhall ſay that I know him not, I ſhall be like to you, a liar: but I doe know him, and do keep his word. Abraham your father rejoyced that he might ſee my day, and he ſaw, and was glad. The Jews therefore ſaid to him, Thou haſt not yet fifty years, and haſt thou ſeen Abraham? Jeſus ſaid to them, Amen, Amen, I ſaid to you, before that Abraham was made, I am. They took ſtones therefore to caſt at him. But Jeſus hid himſelf, and went out of the Temple.

Moralities.

1. THe Saviour of the world being reſolved to ſuffer death as the Prieſt of his own ſacrifice, and ſacrifie of his Prieſthood; ſhews, that it is an effect of his mercy, and not a ſuffering for any fault. He doth advance the ſtandard of the croſſe (which was the puniſhment of guilty perſons) but he brought with him innocencie, which is the mark of Saints: he honours it with his dolours, and ſacrifices it with his bloud, to glorifie it in the eſtimation of all the juſt. He is without ſpot, and capable to take out all ſtains, by his infinite ſanctity: and yet he ſuffered as a ſinner, to blot out all our ſins; It is in this

ſuffering

ſuffering he would have us all imitate him. He doth not require us to make a heaven, nor ſtars, nor to enlarge the ſea, or to make the earth firm; but to make our ſelves holy as he is holy (according to our capacity.) And this we may gain by his favour, which he hath by his own nature. No man is worthy to ſuffer with Jeſus, who doth not purifie himſelf by the ſufferings of Jeſus. If we ſuffer in ſin, we carry the croſſe of the bad thief. We muſt carry the croſſe of Jeſus, and conſecrate our tribulations by our own virtues.

2. It is ſaid that the venemous ſerpent called a Baſilisk (which kills both men and beaſts by his peſtilent breath) kills himſelf when he ſees a looking glaſſe, by the very reflection of his own poiſon. The Jews do here the very ſame; They come about this great mirrour of ſanctity, which carried all the glory of the living God; he caſts his beams upon them; but envy, the mother of murder, (which kills it ſelf onely by the rayes of golden arrows) makes them dart out venemous words to diſhonour him: yet his incomparable virtues kills them, without loſing any of his own brightneſſe; to teach us, that the beauty of innocency is the beſt buckler againſt all ſlanders. Though it ſeem to be tarniſhed

for

for a time, yet her brightneſs will thereby become more lively: for it is a ſtarre which the blackeſt vail of night cannot darken.

3. *Abraham* did rejoyce at this day of God, two thouſand years before it was manifeſted to the world: All the Patriarks did long after it; and did anticipate their felicities by the purity of their thoughts. This bleſſed day hath been reſerved for us, and yet many of us deſpiſe it. We ſo much love the day of man, that by the force of too much love to it, We forget the love of God. We ſhould, and muſt contemn thoſe periſhing dayes of wordly honours and pleaſures which are covered with eternal night, that we may partake the eternity of that beautifull day which ſhall never have evening.

Aſpirations

O God of purity, in whoſe preſence the Angels (raviſhed with admiration) do cover their faces with their wings, and have no ſweeter extaſies, then the admiration of thy beauty: The ſtars are not pure enough before thy redoubted Majeſty. The Sun beholds thee as the true Authour of his light. Thou onely

onely canſt purifie all humane kind, by a ſanctity which ſpreads it ſelf over all ages. Alas, I am confounded to ſee my ſinfull ſoul ſo often dyed black with ſo many ſtains, and beaſtly ordures, before thoſe moſt pure beams of thy glory. Waſh, O waſh again out all which diſpleaſeth thee. Regenerate in my heart a Spirit that ſhall be worthy thy ſelf. How ſhall I follow thee to mount Calvary, if I be purſued with ſo many ill habits, which I have often detefted before thine eyes? How can I goe in company with the firſt and greateſt of all Saints, drawing after me ſo many ſins? The encreaſe of my offences would multiply thy croſſes: I will therefore do my beſt to drown all my imperfections within thy blood. I will procure light to my nights (by that bright and beautifull day which *Abraham* ſaw) from that glorious day which took beginning from thy Croſſe. I will no more care for the day of man, that I may the better apply my ſelf to the day of God.

The Goſpell upon Munday the fifth week in Lent, *St. John 7.*

Jeſus ſaid to the Phariſees, You ſhall ſeek and not find me: and he that is thirſty let him come to me.

AND the Princes and Phariſees ſent Miniſters to apprehend him. Jeſus therefore ſaid to them: Yet a little time am I with you, and I goe to him that ſent me: you ſeek me; and ſhall not find, and where I am, you cannot come. The Jews therefore ſaid among themſelves, whether will this man goe, that we ſhall not find him? will he goe into the diſperſion of the Gentiles, and teach the Gentiles: what is this ſaying, that he hath ſaid? You ſhall ſeek me, and ſhall not find: and where I am, you cannot come.

And in the laſt, the great day of the feſtivity, Jeſus ſtood, and cried, ſaying, If any man thirſt, let him come to me and drink. He that believeth in me, as the Scripture ſaith, out of his belly ſhall flow rivers of living water. And this he ſaid of the Spirit that they ſhould receive, which believed in him.

Mora-

Moralities.

1. TAke for your comfort, this excellent word of our Saviour: he that is thirſty, and deſires in this world to thirſt after God, let him come unto me, and he ſhall quench his thirſt at the chiefeſt fountain. S. *Auguſtine* ſaith, we are all here as *David* was in the deſart of Idumea: our life is a perpetual alteration which will never be ſettled while we live. If we be weary, we deſire reſt; and if we reſt over long, our bed becomes troubleſome, though it ſhould be all of roſes. Then again, we thirſt to be in action and buſineſſe, which alſo in a ſhort time tires us, and puts us into another alteration; and that carries us again to a deſire to do nothing. All our life goeth like *Penelopies* web, what one hour effects, the next deſtroyes. We do ſufficiently perceive that we are not well in this world? It is a large bed, but very troubleſome, wherein every man ſtirs and tumbles himſelf up and down, but no man can here attain to his perfect happineſſe.

2. This ſhews us plainly that we are made for God, and that we ſhould thirſt after divine things, if we deſire true contentment.

tentment. There is no default in him, because all that can be desired is there, and yet there is no superfluity, because there can be nothing beyond him. There only we abound without necessity, we are assured without fear, and glorious without change. And it is there only where we find all our satisfactions perfectly accomplished. For to speak truth, contentment consisteth in four principal things; which are, to have a contenting object; to have a heart capable to apprehended it; to feel a strong inclination to it, and to enter into an absolute full possession of it. Now God hath provided for all this by his infinite bounty. He will not have us affect any other object of pleasure but his own. He is God, and therefore can have nothing but God for his satisfaction, and intends graciously that we shall have the same. He will have us thirst after him, and quench our thirst within himself: and to this, our soul is singularly disposed; for as God is a Spirit, so is our soul only spiritual. We have so strong an inclination to love God, that even our vices themselves (without thinking what they do) love somewhat of God. For if pride affect greatness, their can be nothing so great as the Monarch of it. If luxury love pleasure, God containeth all pure

pure delights in his boſome: and this which I ſay may be verified of all ſins whatſoever. If the preſence of a right object, and the enjoyning be wanting, we have nothing ſo preſent as God. St. *Paul* ſaith we are all within him, within him we live, and within him we have the fountain of all our motions: we ſee him through all his creatures untill he take off the vail, and ſo let us ſee him, and taſte of his Glory.

3 A true and perfect way to make us thirſt after God, is to forſake the burning thirſt which we have after bodily and worldly goods: Our ſoul and fleſh go in the ſeveral ſcales of a Ballance, the riſing of one, pulls down the other: It is a having two wives, for us to think we can place all our delights in God, and withall enjoy all worldly contentments. A man muſt have a conſcience free from earthly matters, to receive the infuſion of grace; we muſt paſs by Cavalry, before we can come to Tabor; and firſt taſte gall with Jeſus, before we can taſte that honey-comb which he took after his reſurrection.

Aſpirations.

O God, true God of my ſalvation, My heart which feeleth it ſelf moved with an affectionate zeal, thinks alwaies upon thee, and in thinking, finds an earneſt thirſt after thy beauties, which heats my veins. My ſoul is all conſumed, and I find that my fleſh it ſelf inſenſibly followeth the violence of my ſpirit. I am here as within the deſarts of *Affrica*, in a barren world, the drought whereof makes it a direct habitation for dragons. O my God, I am tormented with this flame, and yet I cheriſh it more then my ſelf. Will there be no good *Lazarus* found to dip the end of his finger within the fountain of the higheſt heaven, a little to alay the burning of my thirſt. Do not tell me (O my dear Spouſe) that there is a great Chaos between thee and me; Thou haſt already paſſed it in coming to me by thy bounty: and wilt not thou lift me up then by thy mercy.

The Goſpel upon Tueſday the fifth week in *Lent*, St. *John* 7.

Jeſus went not into *Jewry*, becauſe the *Jews* had a purpoſe to take away his life.

AFter theſe things Jeſus walked into Galilee: For he would not walk into Jewry, becauſe the Jews ſought to kill him. And the Feſtival day of the Jews Scenopegia was at hand. And his brethren ſaid to him, Paſs from hence and go into Jury, that thy Diſciples alſo may ſee thy works which thou doſt. For no man doth any thing in ſecret, and ſeeketh himſelf to be in publick: If thou do theſe things, manifeſt thy ſelf to the world: For neither did his brethren believe in him: Jeſus therefore ſaith to them; My time is not yet come: But your time is always ready. The world cannot hate you, but me it hateth, becauſe I give teſtimony of it that the works thereof are evil. Go you up to this feſtival day, I go not up to this feſtival day, becauſe my time is not yet accompliſhed.

When he had ſaid theſe things, himſelf tarried in Galilee: But after his brethren were gon up, then he alſo went up to the

Feſtival

festival day, not openly, but as it were in secret: The Jews therefore sought him in the festival day, and said, Where is hee? And there was much murmuring in the multitude of him: For certain said, that he is good: And others said, No, but he seduceth the multitudes: Yet no man spake openly of him for fear of the Jews.

Moralities.

1. JEsus hides himself in this Gospel (as the Sun within a cloud) to shew himself at his own time: to teach us that all the secrets of our life consisteth in well concealing, and well discovering our selves. He did conceal the life which he took from nature, when he might have been born a perfect man as well as *Adam*, and yet did he hide himself in the hay of a base Stable. He concealeth his life of Grace, dissembling under silence so many great and divine vertues, as if he had lockt up the Stars under lock and key, as holy *Job* saith. He keeps secret his life of Glory, retaining for thirty three years the light of his Soul, which should without intermission, have glorified and cast a divine brightness upon his body. But when

he concealed himſelf, the Stars diſcovered him at his birth; the Sun at his death: all the Elements did then confeſs him, and all creatures gave teſtimony of his divinity.

2. We ſhould be well known of God, if we did not ſo curiouſly inquire into the knowledg of the world. Vanity at this day opens all her gates to manifeſt divers men to the world, who ſhould otherwiſe be buried in obſcurity and darkneſs. It maketh ſome appear by the luxurious exceſs of their apparrel, as ſo many ſale creatures, whoſe heads being high and coſtly dreſt up) go to the market of idle love. Others by the riches and pomps of the world, others by honours and dignities, others by the ſpirit of induſtry, and others by the deeds of arms and policy. Every one ſets out himſelf to be ſeen and eſteemed in the world. It ſeemeth that life is made for nothing but to be ſhewed, and that we ſhould always live, for that which makes us die. We are a kind of walking ſpirits which return late to our lodgings: But yet nevertheleſs giving our ſelves ſo continually to the world, methinks we ſhould at leaſt ſtay with our ſelves every day one ſhort hour. It is ſaid that the

Pelican

Pelican hides her eggs, and that they muſt be ſtollen from her, to make them diſcloſe: But vanity is an egg which all the world hatcheth under her wings, and none are willing to forſake it.

3. If it be needful to ſhew your ſelf to the world, be then known by your virtues, which are characters of the divinity. Let men know you by your good examples, which are the ſeeds of eternity, and of all fair actions. You muſt be known by your almes and bounty, which are the ſteps with God, left imprinted in this world. If you muſt riſe to honours and dignities, take them as inſtruments of holineſs: and be not powerful, but to be more obliged to do good by ſo being.

Aſpirations.

O God which did conceal thy ſelf, how comes it about, that I deſire ſo much to be ſeen, and make my ſelf known to the world? What can I diſcover if I ſhew that which I am, but only ſin, vanity, miſery, and inconſtancy, which make the four Elements of my life? To what ſerves this itch of ſeeing, but only to receive into our eyes the ſeeds of curioſity? Why do we covet to

be ſo much ſeen, but to expoſe our ſelves to vanity, and to carry a Torch in a blaſt of wind? Alas (O merciful Lord) I have very long lived for my ſelf, and for the eyes of the world, when ſhall *I* begin to live for thee? Shall *I* never ſee thoſe happy moments of my life, which will receive light only from the day of thy face? Let me (O moſt beloved of my heart) be blind to all the world, ſo that *I* may have eyes for thee. *If* the condition of my eſtate muſt needs ſhew me to the world, let it be to give it part of thy light, without receiving any part of that darkneſs which covereth it. Let me be in the world to do good, but let me dwell in thee, as within the fountain of all goodneſs.

The Goſpel upon *Wedneſday* the fifth week in *Lent*, Saint *John* the 10*th*.

The Jews ſaid, If thou be the Meſſias, tell us plainly.

AND the Dedication was in Jeruſalem, and it was Winter: and Jeſus walked in the Temple in Solomons Porch. The Jews therefore compaſſed him round about, and

and ſaid to him, How long doſt thou hold our Soul in Suſpence? If thou be Chriſt, tell us openly. Jeſus anſwered them, I ſpeak to you, and you believe not. The works that I do in the Name of my Father, they give teſtimony of me. But you do not believe, becauſe you are not of my Sheep. My ſheep here my voyce, and I know them, and they follow me, and I give them life everlaſting, and they ſhall not periſh for ever, and no man ſhall pluck them out of my hand. My Father, that which he hath given me, is greater then all; and no man can pluck them out of the hand of my Father; I and the Father are one.

The Jews took up ſtones to ſtone him. Jeſus anſwered them, Many good works I have ſhewed you from my Father, for which of thoſe works do you ſtone me? The Jews anſwered him, For a good work we ſtone thee not, but for blaſphemy; and becauſe thou being a man, makeſt thy ſelf God. Jeſus anſwered them: Is it not written in your Law, that I ſaid, you are Gods? If he called them Gods to whom the word of God was made, and the Scripture cannot be broken: Whom the Father hath ſanctified and ſent into the world, ſay you, That thou blaſphemeſt, becauſe I ſaid, I am the Son of God? If I do not the works

of my Father, believe me not. But if I do, and if you will not believe the works, that you may know and believe that the Father is in me, and I in the Father.

Moralities.

1. THe Woolfs encompaſſe the good Shep-heard, counterfeiting Lambs, to draw truth out of his mouth which they would perſecute. They reſembled a certain Plant which carrieth the name and ſhape of a Lamb, but hath a contrary ſubſtance and different qualities, for it is ravenous as a wolf, and devours all the herbs which grow about it. So are there many who do inſinuate themſelvs into the friendſhip of good men, by fair (but counterfeit) reſpects, to the end that afterward they may be made the object of their cruelty. Thoſe men look after the Meſſias in the Porch of *Solomon*, as *Herod* ſought after him in the manger, not to adore, but to kill him. Their mouth carries honey when their heart hatcheth poiſon: but nothing is unknown to God, from whom hell it ſelf hath not darkneſſe enough to hide it ſelf.

2. Jeſus knows his flock, and his flock reciprocally knows him, and in that conſiſts

ſiſts all our happineſſe, to know God; and to be known of him. The cheifeſt of all wiſdom, is to know him, and to be known by him, and to be written in the Book of life, which is the laſt and cheifeſt of all felicities. It is true, that he knows all things by the knowledge of a clear intelligence; which ſerves the wicked onely to diſcover plainly their crimes: whereas he knows the juſt by a ſcience of favour and approbation, which indeed is eternall predeſtination. If we be unknown to God, we muſt make our ſelves known to him by ſome good virtue, which doth not depend onely upon us. The firſt beam is of prevenient grace, and our vocation to chriſtianity, which is part of our predeſtination, and is not at all within our power, we have not been elected, becauſe we have belived in God, by our own forces; but we believe, becauſe we have been elected. The firſt knowledge comes purely from God, but it is in us by his grace to purſue this firſt light, and to advance our predeſtination to glory, by forcing our ſelves to know him perfectly, who hath known us ſo liberally.

3. Jeſus will not be known ſingly by his words, but by his works. Our words muſt agree with our good actions, as the

needle of a clock agrees with the ſprings. When we have heard, or read ſome good doctrine; that Sermon, or reading, muſt paſſe into our manners. It is ſurely a ſtrange thing, that many imploy that leiſure to know much, and yet will not ſpend ſome conſiderable time, to make themſelves good Chriſtans. We muſt be Philoſophers more by imitating the example of God, then by any curious enquiry of his greatneſſe. Our Chriſtanity teacheth us, that we ſhould be more knowing and skilfull in the practiſe of our life, then of our tongue; and that we are rather made to perform great actions, then to ſpeak them. We muſt have a ſpeciall care that our hands do not give our mouth the lie. What can we gain (in the judgement of God) by being like thoſe trees, which have a fair outſide, garniſhed with leaves, yet good for nothing but to give a ſhadow; and to make a litle noiſe when the wind blows? God requires of us fruit, ſince he is the father of all fertility, and nothing is barren in the land of the living.

Aſpirations.

O My God, I know thee, becauſe thou was firſt pleaſed to know me; Thou haſt known me by thy goodneſs, and I will do my beſt to know thee, that I may obtain all happineſs. O that I might know that my Name is written in the book of life, and alſo know the life which I may poſſeſs within the heart of Jeſus in which ſo many lives do live. O how ſhould I then find my ſpirit raviſhed in thoſe beautiful Ideas of glory? Fix thine eyes on me (O Lord) & thou ſhalt thereby bring me to the fountain of all happineſs. The Father hath given me to thee, and I am the conqueſt of thy precious blood; Suffer not a Soul to be taken away from thee, which hath coſt thee ſo many ſweats and ſufferings. I am thine by ſo many Titles, that I will be no more mine own, but only to have the right of renouncing that which I am, and to eſtabliſh what ſhall be thine in this little Kingdom of of my heart.

The Goſpel upon Thurſday the fifth week in Lent, S. *John* 7.

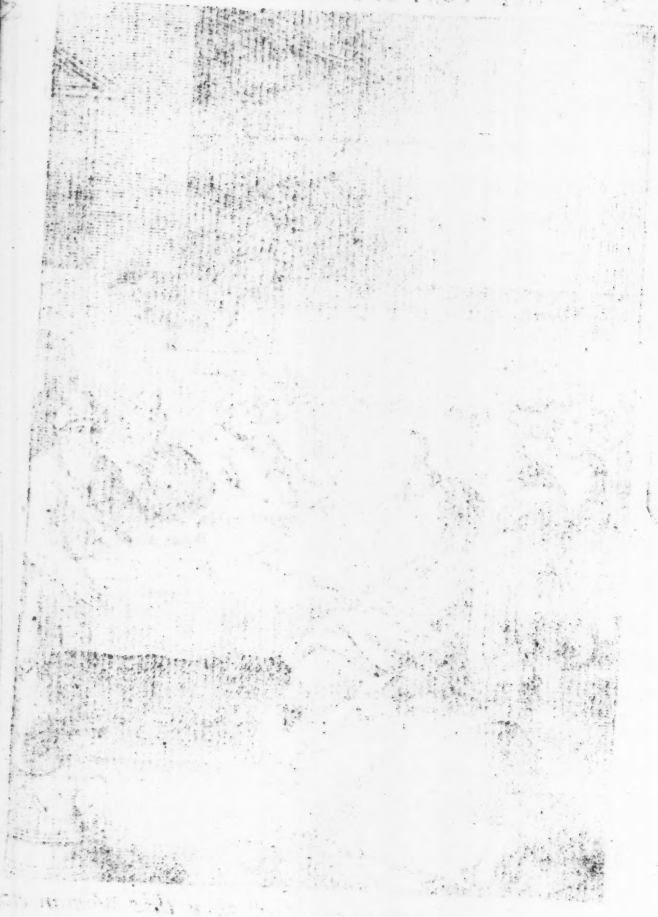
Upon *S. Mary Magdalens* waſhing our Saviours feet in the Phariſees houſe.

AND one of the Phariſees deſired him to eat with him. And he being entred into the houſe of the Phariſee, he ſate down to meat. And behold, a woman that was in the Citie, a ſinner, as ſhe knew that he ſet down in the Phariſees houſe, ſhe brought an Alabaſter box of ointment; and ſtanding behinde, beſide his feet, ſhe began to water his feet with tears, and wiped them with the hairs of her head, and kiſſed his feet, and anointed them with oyntment. And the Phariſee that had bid him, ſeeing it, ſpake within himſelf, ſaying, This man, if he were a Prophet, would know certes who and what manner of Woman ſhe is which toucheth him, that ſhe is a ſinner. And Jeſus anſwering, ſaid to him, Simon, I have ſomewhat to ſay unto thee. But he ſaid, Maſter, ſay. A certain creditour had two debtors, one did owe five hundred pence, and the other fifty: they having not wherewith to pay, he forgave both, whether therefore

doth

Magdalen Converted. Luke. 7.

44. And he said unto Simon seest thou this Woman etc: Shee hath washed my feete with Teares and wiped them with the Haires of her head. 45. Kissed my feete etc: 46. this woman hath anointed my feete with ointment etc:



doth love him more? Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Doest thou see this woman? I entred into thy house, water to my feet thou didst not give: but she with tears hath watered my feet, and with her hairs hath wiped them. Kisse thou gavest me not; but she, since I came in, hath not ceased to kisse my feet. With oyl thou didst not anoint my head: but she with ointment hath anointed my feet. For the which I say to thee, many sins are forgiven her, because she hath loved much. But to whom lesse is forgiven, he loveth lesse. And he said to her, Thy sins are forgiven thee. And they that sate together at the table, began to say within themselves, Who is this that also forgiveth sins? And he said to the woman, Thy faith hath made thee safe, Go in peace.

Moralities.

1. SAint Mary Magdalen is under the feet of Jesus Christ, as is that work of Saphires (mentioned in *Exodus*) under the feet of God. It is a work wrought by the right hand of the Highest, the wonder of women, the most

moſt happy of all lovers; who made profit of ſin, which deſtroys all; who ſanctified that love, which ſo little knew the way to any ſanctity. This is the fountain mentioned in the Book of *Heſter*, in the viſion of *Mardocheus*; A fountain which became a River, and after changes it ſelf into the Sun, which gives beams and ſhowres at one inſtant. She is a fountain at the Phariſees table, ſhe is a River in her ſolitary grove, ſhe is a Sun both in Paradiſe, and in that great exaltation, wherein the Catholick Church now beholds her. Being now in glory, ſhe doth not yet forbear to open fountains of tears, (by imitation of her) within the Souls of repentant ſinners, of whom inceſſantly ſhe procures the converſion. Happy is that heart which is pierced with the imitaon of her virtues, thereby to gain ſome part of her crowns.

2. Every thing is admirable in her converſion: A ſinner wounded with love, cures her ſelf by love. She changes the fire of *Babylon*, into that of *Jeruſalem*. She plucks out of her wound the venomous dart of worldly love, to make large room for the arrows of Jeſus, which pierce her heart; and at an inſtant

ſtant make a harmony of heavenly paſſions within the bottom of her Soul. She holds the wound dearer than life, and goes ſtreight to her conquerour to deſire death, or increaſe of love.

3. She appears moſt ingenious in her affections, to provide no water wherewith to waſh her Maſters feet, ſince ſhe could draw it ſo fitly out of her own eyes. This was the water which Jeſus did thirſt after, when he asked of the *Samaritan* woman ſome to drink; But the poor woman was ſo aſtoniſhed, that ſhe forſook her pitcher, and forgot that which Jeſus asked. Now the holy *Magdalen* brings her eyes to the Phariſees table, as two veſſels full of Chriſtal water, which was of that pure ſtream which comes from the holy Lamb. Heaven is wont to water the earth, but here the earth waters Heaven. A Soul which was before black, and burnt up with the fire of concupiſcence, provides a fountain for the King of higheſt Heaven. She draws tears from her ſins, to make them become the joys of Paradiſe.

4. She ſanctifies all that which was eſteemed moſt prophane. Her hairs, which were the nets wherein ſo many cap-

captive Souls did figh under the yoke of wanton Love, are now (as the enſignes and ſtandards of wicked *Cupid*) trampled under the feet of her Conquerour. Thoſe kiſſes, which carried the poyſon of a luxurious paſſion in her heart, do now breath from her nothing but the delicacies of chaſtity. Her pleaſing odours which were before vowed to ſenſuality, are now become the ſweeteſt exhalations from that Amber oyl which brings an odoriferous perfume to Jeſus Chriſt. She brings with her Aromatick ſpices, to burn her ſelf at the mountain of her Sun, who makes himſelf her Prieſt, her Advocate and Brideman.

5. She had gained the great jubilee, and was aſſured of it by the word of the eternal Biſhop; and yet during all the reſt of her life, ſhe practiſed upon her ſelf a ſanctified revenge, and her penance never ends, but with her life; to confound our coldneſs, who know ſo little what it is to bewail a ſin. She is as timerous in the aſſurance of her pardon, as we are ſecure at the approach of Gods juſtice. No body could be ſo patient, and ſo conſtant in her love, but ſhe that had a holy emulation

lation toward heavenly charity. It is her perſeverance which draws to the earth a perfect Copy of that life (without limit) which the bleſſed Souls enjoy in heaven. It is ſhe alone to whom eternity was then given, becauſe ſhe had power to offer repentant frailty to eternity it ſelf.

Aſpirations.

Upon Saint Mary Magdalens *great Repentance.*

O Jeſus my Conquerour, and my Sovereign Biſhop, thou art pleaſed to be ſatisfied of thy unworthy ſervant, but I am not yet content with my ſelf. No, no, my life and penance ſhall end together, ſince I have loſt that which ſhould never have been ſeparated from my body, before the ſeparation of my Soul. And ſince I cannot enter chaſt into my grave, I will now go repentant into an obſcure and ſavage Cave, where the Sun ſhall ſhine no more upon a head ſo ſinful as mine. Mine eyes (O mine eyes) who have firſt received that fire which hath ſo paſſionately devoured my Soul, I will make you imi-

imitate the pond of *Heſebon*, and ſooner ſhall thoſe two fountains be dryed up, which ſerve the ſtreams of *Jordan*, than you ſhall want water to waſh the ſteps of your Concupiſcences. I will have that neck (which hath ſuffered it ſelf to be embraced by unlawful Arms) held under the yoke of him that hath overcome me, and ſo happily ſubjected me to his empire. Theſe arms and hands which have been the chains of wanton embracements, ſhall henceforth for ever be lifted up to heaven in prayer, and they ſhall have no other Altars but the feet of my Lord and Maſter, if I dare think my ſelf worthy to kiſſe them. This mouth which hath been the gate of unchaſtity, ſhall now become a Temple of Gods praiſes. And this heart which hath been a burning furnace of worldly love, ſhall be a burning Lamp of holy affections before God; and ſhall have no other oyl to maintain it, but that water which ſhall be drawn from mine eyes. O my God, ſince I have ſo betrayed my heart, abuſed my youth, ſpent prodigally thy Treaſures, and made crowns to *Baal* out of thy Silver; ſince I have forſaken thee who art eternal, unchange-

changeable, and incomparable Goodneſs, (without whom all other goods are nothing to follow a wanton fire, which hath brought me to the brim of an everlaſting precipice; where ſhall I find ſufficient tears to waſh my offences? where ſhall I find enow parts of my body to be continually offered up as the ſacrifice of my repentance? I would make my life immortal, to have my pains ſo laſting, and if thy mercy will not let me be the object of thy vengeance, let me at leaſt ſerve for a ſacrifice at thy Altars.

The Goſpel upon *Fryday* the Fifth week in *Lent*, Saint *John* 11*th*.

The Jews ſaid, What ſhall we do; for this man doth many miracles.

THe chief Prieſts therefore and the Phariſees gathered a Council, and ſaid, What ſhall we do? for this man doth many ſigns: If we let him alone ſo, all will believe in him, and the Romans *will come and take away our place and Nation. But one of them named* Caiphas, *being the high Prieſt of that year,*

year, said to them, You know nothing neither do you consider that it is expedient for us, that one man die for the people, and the whole Nation perish not. And this he said not of himself, but being the high Priest of that year, he propheſied that Jesus should die for the Nation: and not only for the Nation, but to gather in one, the children of God that were dispersed. From that day therefore they deviſed to kill him. Jesus therefore walked no more openly among the Jews, but he went into the Countrey beside the Desart, unto a City that is called Ephrem, *and there he abode with his Disciples.*

Moralities.

ONe of the greateſt Tragedies acted in the life of man, which makes curious perſons to queſtion, wiſe men to wonder, good men to groan, and the wicked to rejoyce; is to ſee an innocent man oppreſſed by colour of juſtice. Now Jeſus being reſolved to eſpouſe our miſeries, as far as they can teach, was pleaſed to paſſe through thoſe rigours and formalities of the wicked, coloured with a pretext of equity. He is not here condemned by a mean people without conſideration, without

out power, without formality of proceſſe: But by theſe chief Prieſts and principall men of that Nation aſſembled in Counſell; they informed themſelves, they reaſon, and conclude his death. The Lyons of *Solomons* throne, did anciently bear certain Writs of the Law, to ſignifie, that that it was to be handled by couragious and clear ſeeing Judges. But here Foxes got it into their hands, and did manage it by crafty deceits and wickedneſſe. Alas, we are far from the Laws of God, when we cannot abide the leaſt word ſpoken againſt our reputation. We are troubled to ſuffer for innocency, as if it were a greater honour to ſuffer for a direct offence. Shall we never think that the triumph of virtue conſiſts in well doing, and (thereby) ſometimes receiving harm even from thoſe who are eſteemed good men?

2. There are ſome difficulties in affairs, where truth is ſhut up as within a cloud: Wiſe men can hardly find out where the point lies, but God doth ſo order it, that falſhood leaves alwayes certain marks by which it may be known; and the beauty of truth, is ever like that lake of *Affrick*, which early or late diſcovers all that is caſt into it, and makes all impoſtures plainly appear,

appear, when we think they are moſt conceal'd. And this appears by the proceeding of *Caiphas*, who choſe to condemn Chriſt, for thoſe things which were the certain tokens that he was the true Meſſias. He concluded his death by reaſon of his miracles, and thoſe gave him authority as to the prince of life. A troubled ſpirit makes darts of every thing (which it can) to fight againſt reaſon, and kills it ſelf, not ſuſpecting its own poiſon.

3. The Devil publiſheth Jeſus for the true Meſſias, and ſo doth likewiſe *Caiphas* prophecy the ſame. It is not alwayes a certain mark of goodneſſe, to ſpeak that which is good, but it is an aſſurance of virtue to avoid that which is ill. There are many from whom good works do eſcape, while they both think and do ill. Truth makes uſe of their tongues, when Devils command their hearts. It is this which makes us ſee our Saviours Empire, and the extent of his conqueſts, which is not limited by time, he being already entred into poſſeſſion of eternity: and it is not bounded by place, becauſe it contains all Immenſity. Night hath no power to cover it, becauſe it is light it ſelf; It cannot be ſhut up in any deceitfull ſhadow, becauſe it ſcatters and diſcovers all falſ-

falſhood : It cannot be comprehended within our ſenſes, becauſe it exceeds their capacity; and it is preſent in all places, being omnipotent and eternall in all time.

Aſpirations.

O Jeſus, Father of all bleſſed unions, who haſt ſuffered death to unite all the children of God together, who are ſcattered over all the countreys of the world : wilt thou have no pity of my heart, ſo many times torn in pieces, and ſtrayed among a great multitude of objects which eſtrange and draw me from the firſt of all unities ? My ſoul melts through all the Gates of my ſenſes, by running after ſo many creatures which do kindle covetouſneſſe, but never ſerve to refreſh or cool the heat of it. Draw me (O Lord) from the great throng of ſo many exteriour things, that I may retire into my own heart, and from thence ariſe to thine, where I may find that peace, which thou haſt cimented faſt with thy moſt precious blood. When ſhall I ſee the firſt beams of that liberty, which thou granteſt to thy Children ? When ſhall my thoughts return from wandering in thoſe barren regions,

regions, where thou art not acknowledged? When ſhall I be reunited, and ſo purified by thy favours, that they may celebrate continuall dayes of feaſt in my ſoul; I am already here in deſire, and ſhall be there in preſence, when by help of thine infinite grace and mercy, I can be wholly thine.

The Goſpell upon Saturday, the fifth week in Lent, *S. John* 12.

The chief Prieſts thought to kill *Lazarus*, becauſe the miracle upon him, made many follow Jeſus.

BUt the chief Prieſts deviſed to kill Lazarus alſo, becauſe many for him, of the Jewes went away, and believed in Jeſus.

And on the morrow a great multitude that was come to a feſtival day, when they had heard that Jeſus cometh to Jeruſalem, they took the boughs of Palms, and went forth to meet him, and cried, Hoſanna, bleſſed is he that commeth in the name of our Lord, the King of Iſrael. And Jeſus found a young Aſſe, and ſate upon it, as it is written. Fear not daughter of Sion, behold thy King cometh ſitting upon an Aſſes colt.

volt. *These things his Disciples did not know at the first: but when Jesus was glorified, then they remembred that these things had been written of him, and these things they did to him. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. For therefore all the multitude came to meet him, because they heard that he had done this sign. The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.*

And there were certain Gentiles of them that came up to adore in the Festivall day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see Jesus. Philip cometh and telleth Andrew. Again, Andrew and Philip told Jesus: but Jesus answered them, saying, The hour is come that the Son of man shall be glorified. Amen, Amen, I say to you, Unlesse the grain of wheat falling into the ground, die, it self remaineth alone: but if it die, it bringeth much fruit. He that loveth his life, shall lose it: and he that haseth his life in this world, doth keep it to life everlasting. If any man ministet to me, let him follow me: and where I am, there also

ſhall my miniſter be. If any man miniſter to me, my Father will honour him.

Moralities.

1. ADmire here the extaſies of our ſweet Saviour? He is raviſhed by the object of his death, and is tranſported by the Idea of his ſufferings. The trumpet of heaven ſounded in the voyce which was heard by this great multitude. He encourages himſelf to his combat; he looks confidently upon the Croſſe, as the fountain of his glories, and planted his elevation upon the loweſt abaſements. Shall not we love this Croſſe, which Jeſus hath cheriſhed as his Spouſe? He gave up his ſoul in the arms of it to conquer our ſouls. We ſhall never be worthy of him, till we bear the Enſigns of his war and the ornaments of his peace. Every thing is Paradiſe to him, that knows how to love the Croſſe: and every thing is hell to thoſe, who flie from it; and no body flies it, but ſhall find it. It is the gate of our mortality, whether we muſt all come, though we turn our backs to it.

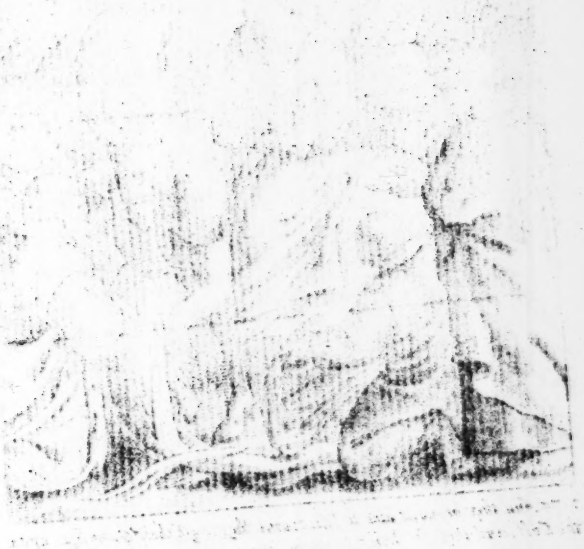
2. What a great ſecret it is, to hate our ſoul, that we may love it; to hate it for

for a time, that we may love it for all eternity; to punish it in this life, to give it thereby a perpetual rest in that to come; to despise it, that we may honour it: To handle it roughly, that it may be perfectly established in all delights? And yet this is the way which all just men have passed to arrive at the chiefest point of their rest. They have resembled the Flowers de Luce, which weep for a time, and out of their own tears produce seeds which renew their beauties. The salt sea for them becomes a flourishing field, as it did to the people of God when they came forth of the chains of Egypt. The cloud which appeared to the Prophet *Ezekiel*, carried with it winds and storms, but it was environd with a golden circle, to teach us that the storms of affliction which happen to Gods children, are encompassed with brightnesse and smiling felicity. They must rot as a grain of wheat, that they may bud out and flourish in the ear. They must abide the diversity of times, and endure the Sythe and Flail; They must be ground in a mill, and passe by water and fire, before they can be made bread pleasing to Jesus Christ. Our losses are our advantages; we lose nothing but to gain by it; we humble and abase our selves

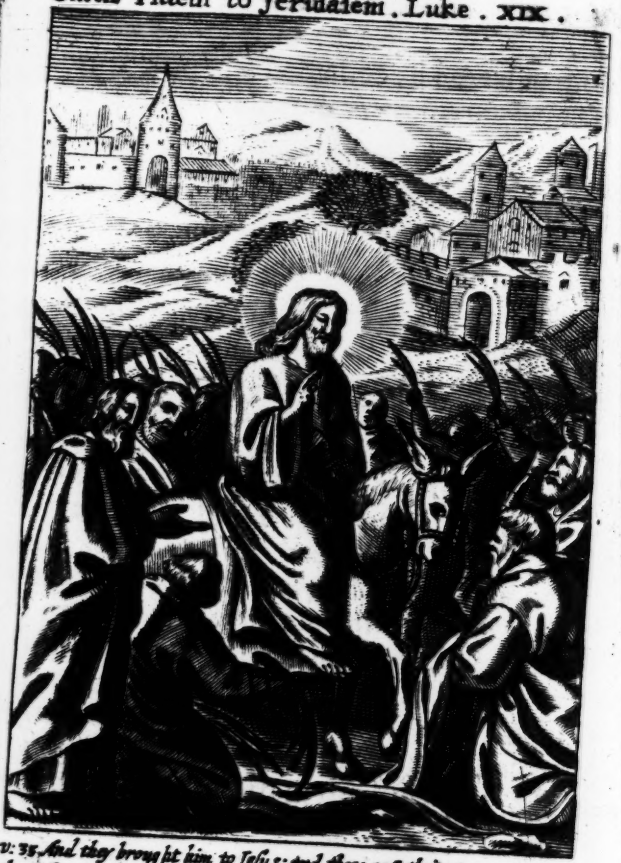
to be exalted, we deſpoil our ſelves to be better clothed, and we mortifie our ſelves to be revived. O what a grain of wheat is Jeſus Chriſt, who hath paſt all theſe trialls, to make the height of all heavenly glories bud out of his infinite ſufferings.

Aſpirations.

O God, I have that paſſionate deſire which theſe ſtrangers had to ſee Jeſus. I do not ask it of *Philip*, nor ſhall *Philip* have cauſe to ask *Andrew*. My Jeſus, I ask it of thy ſelf, thou art beautiful even in the way of the Croſs; Thou diſt ſhew thy ſelf, couragious in the Abyſſe of thy pains: thou art admirable in the contempt of Death. The heavenly Trumpet hath already ſounded for thee, and cheerfulneſs gives wings to carry thee to this great combat, where death and life fight ſingly together: which makes life die for a time, and death live for ever. I will forſake my very ſoul to follow thee in this Agony, and find my life in thy death, as thou haſt extinguiſhed death in thy life.



Christ rideth to Jerusalem. Luke. XIX.



v: 35. And they brought him to Jesus: and they cast their Garments upon the Colt, and they set Jesus thereon. etc:

The Gospel upon Palm Sunday, S. *Matthew* 21.

Our Saviour came in triumph to Jerusalem, a little before his Passion.

AND when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two Disciples, saying to them, Go ye into the town that is against you, and immediately you shall find an Asse tied, and a colt with her: loose them and bring them to me. And if any man shall say ought unto you, say ye, That our Lord hath need of them, and forthwith he will let them goe. And this was done that it might be fulfilled which was spoken by the Prophet, saying, Say ye to the daughter of Sion, Behold thy King cometh to thee, meek, and sitting upon an Ass, and a Colt the fole of her that is used to the yoak. And the Disciples going did as Jesus commanded them, and they brought the Ass, and the Colt, and laid their garments upon them, and made him to sit thereon. And a very great multitude spred their garments in the way: and others did cut bowes from the Trees, and strewed them in the way,

and the multitude that went before, and that followed, cryed, saying, Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord.

Moralities.

OUr Saviour goes to his death in triumph: He appears to be a King, but a King of Hearts, who requires nothing of us but our selves, onely to make us happy and contented in him. He triumphs before the victory, because none but he could be sure of the future certainty of his happiness. But he watered his triumphs with tears, to weep for our joyes, which were to proceed out of his sadness. It is related by an ancient Oratour, that when *Constantine* made his entry into great Britany, (where he was born) the people received him with so great applause, that they killed the Sails & Oars of the Vessel which brought him, and were ready to pave the streets with their bodies, for him to tread on. If they did so for a mortal man, what should we not do for an eternal God, who comes to buy us with his precious Blood, and demands entrance into our hearts, only to give us Paradise.

2. He walks towards his Cross, amongst the

the cries of favor and joy, to teach us with what cheerfulneſs we ſhould conform our ſelves to abide our own ſufferings; imitating the Apoſtles, who received their firſt reproaches as Manna from Heaven. He would have us prepared and reſolved alwaies to ſuffer death patiently; whether it be a death which raiſeth up our ſpirit to forſake ſenſuality, or a natural death. Whatſoever it be, we ſhould embrace it as the day which muſt bring us to our lodging after a troubleſome pilgrimage. Doth it not appear plainly, that thoſe who are loath to forſake the world, are like herbs put into an earthen Pot amongſt ſtraws and dung, and yet would be unwilling to come forth of it. The furniture of our worldly lodging grows rotten, the roof is ready to fall upon our heads, the foundation ſhakes under our feet, and we fear that day, which (if we our ſelves will) ſhall be the morning of our eternall happineſſe: It is not death, but only the opinion of it which is terrible, and every man conſiders it according to the diſpoſition of his own ſpirit.

3. The Palm branches which we carry in our hands, require from us the renewing of a life purified and cleanſed in the blood of the holy Lamb. In the begin-

ning of Lent we take upon our heads the aſhes of Palm branches, to teach us, that we do then, enter (as it were) into the Sepulchre of repentance: But now we carry green bows, to make us know that now we come out of the tomb of Aſhes, to enter again into the ſtrength of doing good works, in imitation of the trees which having been covered with ſnow, and buried in the ſharpneſſe of winter, do again begin to bud in the Spring time.

4. The garments ſpread under the feet of Jeſus, declare, that all our temporall goods ſhould be employed toward his glory; and that we muſt forſake our affections to all things which periſh, that we may be partakers of his kingdome. No man can ſtand firm that is delighted with movable things. He that is ſubject to worldly affections, binds himſelf to a wheel which turns about continually. Jeſus accepted this triumph onely to deſpiſe it: he reſerved the honour of it in his own hands, to drown it in the floud of his tears, and in the ſea of his precious bloud. If you be rich and wealthy, do not publiſh it vainly, but let the poor feel it. You muſt live amongſt all the greatneſſe and jollity of this world, as a man whoſe only buſineſſe muſt be to go to God.

Aſpirations.

Aſpirations.

O Soveraign King of hearts, after whom all chaſte loves do languiſh, I am filled with joy to ſee thee walk amongſt the cries of joy, and the palms and garments of thy admirers, which ſerved for carpets: I am raviſhed with thy honours, and the delights of thy glory, and I applaud thy triumphs. Alas, that all the earth is not obedient to thy laws, and that the tongues of all people do not make one voice to acknowledge thee ſole Monarch of heaven and earth. Triumph at leaſt in the hearts of thy faithfull ſervants (O my magnificent Maſter) make a triumphall Ark compoſed of hearts; Put fire to it with thy adored hand. Send out one ſpark of that heat which thou cameſt to ſpread upon the earth. Let every thing burn for thee, and conſume it ſelf in thy love. I do irrevocably bind my heart to the magnificence of thy triumph, and I love better to be thy ſlave, then to be ſaluted king of the whole world.

The Goſpel upon Monday in holy week, St. *John* 12,

Saint *Mary Magdalen* anointed our Saviours feet with precious ointment: At which *Judas* repined.

JEſus therefore ſix days before the Paſche, came to Bethany, *where* Lazarus *was, that had been dead, whom Jeſus raiſed: And they made him a Supper there, and* Martha *miniſtred, but* Lazarus *was one of them that ſate at the Table with him.* Mary *therefore took a pound of ointment of right Spiknard, precious, and anointed the feet of Jeſus, and wiped his feet with her hair, and the houſe was filled with the odour of the ointment. One therefore of his Diſciples,* Judas *Iſcariot, he that was to betray him, ſaid, Why was not this ointment ſold for three hundred pence, and given to the poor? And he ſaid this, not becauſe he cared for the poor, but becauſe he was a Thief, and having the purſe, carried the things that were put in it. Jeſus therefore ſaid, Let her alone that ſhe may keep it for the day of my burial: For the poor you have always with you, but me you ſhall not have al-*

always. A great multitude therefore of the Jews knew that he was there: And they came not for Jeſus only, but that they might ſee Lazarus *whom he raiſed from the dead.*

Moralities.

1. LAzarus being raiſed from his grave, converſeth familiarly with Jeſus, and to preſerve the life which he had newly received, he ties himſelf continually to the fountain of lives; to teach us, that ſince we have begun to make a ſtrong converſion from ſin to grace, we muſt not be out of the ſight of God: we muſt live with him, and of him; with him, by applying our ſpirit, our prayers, our fervour, our paſſionate ſighs toward him: And live of him by often receiving the bleſſed Sacrament. Happy they (ſaith the Angel in the Apocalypſe) who are invited to the wedding ſupper of the Lamb. But note, that he who invites us to this feaſt, ſtands upright amidſt the Sun, to ſignifie that we ſhould be as pure as the beams of light, when we come unto the moſt holy Sacrament. *Lazarus* did eat bread with his Lord, but (to ſpeak

ſpeak with St. *Auguſtine*) he did not then eat the bread of our Lord. And yet this great favour is reſerved for you when you are admitted to that heavenly banket, where God makes himſelf meat, to give you an Antepaſt of his immortality.

2. God will have us acknowledg his benefits by the faithfulneſs of our ſervices. St. *Peters* Mother-in-law, as ſoon as ſhe was healed of her Feaver, preſently ſerved her Phyſitian. And obſerve, that *Martha* ſerved the Author of life, who had redeemed her brother from the power of death. The faithful *Mary* who had ſhed tears, gave what ſhe had moſt precious, and obſerves no meaſure in the worth, becauſe Jeſus cannot be valued. *Cleopatra*'s pearl (eſtimated to be worth two hundred crowns) which ſhe made her friend ſwallow at a Banquet, this holy woman thought too baſe; She melts her heart in a Sacred Limbeck of love, and diſtills it out by her eyes. And Jeſus makes ſo great account of her waters and perfumes, that he would ſuffer no body to waſh his feet when he inſtituted the bleſſed Sacrament, as not being willing to deface the ſacred characters of his ſacred Lover.

3. *Ju-*

3. *Judas* murmurs and covers his villanous paſſion of Avarice under the colour of Charity and Mercy toward the poor. And juſt ſo do many cover their vices with a ſpecious ſhew of vertue. The proud man would be thought Magnanimous; the prodigal would paſs for liberal, the covetous for a good husband; the brainſick raſh man would be reputed couragious; the glutton, a hoſpitable good fellow; Sloth puts on the face of quietneſs; timerouſneſs of wiſdome; impudence of boldneſs; inſolence of liberty; and over-confident, or ſawcy prating, would be taken for eloquence. Many men (for their own particular intereſts) borrow ſome colours of the publick good, and very many actions both unjuſt and unreaſonable, take upon them a reſemblance of piety. Saint *Ireneus* ſaith, that many give water, coloured with fleckt white-lime or plaiſter, inſtead of milk. * And all their life is but a Farce, where Blackamores are whited over with meal. Poor truth ſuffers much amongſt theſe couſenages: But you muſt take notice that in

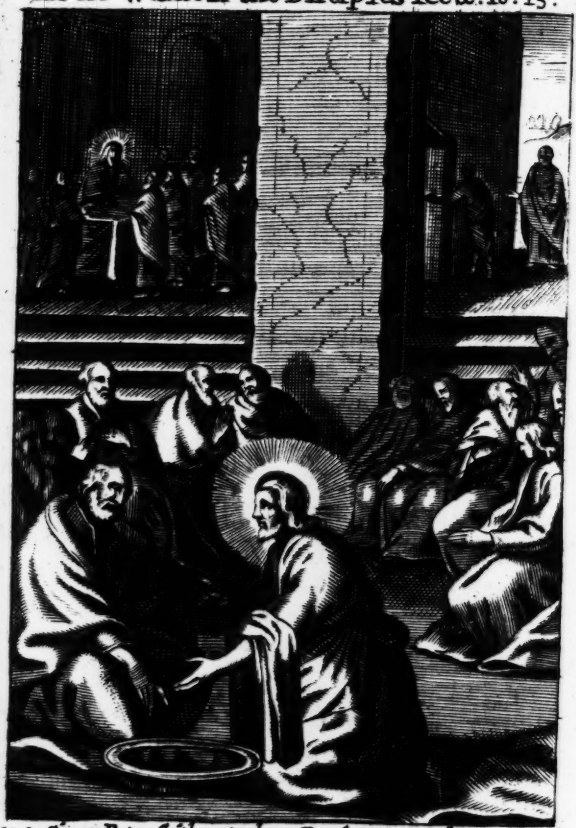
* *A farce is a* French *Jigg, wherein the faces of all the Actours are whited over with meal.*

in the end, wicked and diſſembling *Judas* did burſt, and ſhew his damned Soul ſtark naked. Yet ſome think fairly, to cover foul intentions, who muſt needs know well that, Hypocriſy hath no vail to couſen death.

Aſpirations.

I See no Altars in all the world more amiable than the feet of our Saviour; I will go by his ſteps to find his feet; and by the excellencies of the beſt of men, I will go find out the God of gods. Thoſe feet are admirable, and Saint *John* hath well deſcribed them to be made of metal burning in a furnace; they are feet of mettal by their conſtancy, and feet of fire, by the enflamed affections of their Maſter. Let *Judas* murmur at it what he will; but if I had a Sea of ſweet odours, and Odoriferous perfumes, I would empty them all upon an object ſo worthy of love. Give, (O mine eyes) Give at leaſt tears to this precious Holocauſt, which goes to ſacrifice it ſelf for ſatisfaction of your libidinous concupiſcences. Waſh it with your waters before it, waſh you with its blood, O my Soul, ſeek not after excrements of thy head to dry it: Thy hairs are thy thoughts,

Christ washeth the Disciples feete. Io. 13.



V. 8. Simon Peter saith unto him Lord not my feet onely etc.

thoughts, which muſt only think of him, who thought ſo kindly and paſſionately of thee on the day of his Eternity.

The Goſpel upon Monday, Thurſday, S. *John* the 13.

Of our Saviours waſhing the feet of his Apoſtles.

AND before the feſtivall day of the Pache, Jeſus knowing that his hour was come, that he ſhould paſs out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. And when ſupper was done, whereas the Devil now had put into the heart of Judas Iſcariot the ſon of Simon, to betray him, knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God: he riſeth from ſupper, and layeth aſide his garments, and having taken a towell, girded himſelf. After that he put water in a baſon, and began to waſh thee feet of his Diſciples, and to wipe them with the towell wherewith he was girded. He cometh therefore to Simon Peter; and Peter ſaith to him, Lord, doeſt thou waſh my feet? Jeſus

anſ-

anſwered and ſaid to him, That which I do, thou knoweſt not now, Thou ſhalt know hereafter. Peter ſaith to him, Thou ſhalt not waſh my feet for ever. Jeſus anſwered him, if I waſh thee not, thou ſhalt not have part with me. Simon Peter ſaith to him, Lord, not onely my feet, but alſo hands and head. Jeſus ſaith to him, He that is waſhed, needeth not but to waſh his feet, but is clean wholly: and you are clean, but not all; for he knew who he was that would betray him, therefore he ſaid, You are not clean all,

Therefore after he had waſhed their feet, and taken his garments, being ſet down, again he ſaid to them, Know you what I have done to you? You call me Maſter, and Lord, and you ſay well, for I am ſo. If then I have waſhed your feet, Lord and Maſter, you alſo ought to waſh one anothers feet. For I have given you an example, that as I have done to you, ſo you do alſo.

Moralities.

1. JEſus loves his ſervants for an end, till the full accompliſhment of that end. The world loves his creatures with a love which tends to concupiſence; but that is not the end for which they were made or ſhould be beloved. There is a very

very great difference between them: for the love of worldy men, playes the tyrant in the world; ſnatching and turning all things from the true ſcope and intention for which they were made by God, diverting them to prophane uſes, by turbulent and forcible wayes. The world pleaſeth it ſelf to ſet up Idols every where, to make it ſelf adored in them as cheif Soveraign. It makes uſe of the Sun to light his crimes; of the fatneſſe of the earth to fatten his pleaſure, of apparrell for his luxury, of all mettals to kindle Avarice, and of the pureſt beauties to ſerve ſenſuality. And if by chance it love any creature, with a well-wiſhing love, and as it ought to be loved, that is not permanent. The wind is not more inconſtant, nor a calm at Sea more unfaithful, then worldly friendſhip. For ſometimes it begins with Fire, and ends in Ice. It is made as between a pot and a glaſſe, and is broken ſooner then a glaſſe. The ancient Almans tried their children in the Rhine, but true friendſhip is tried in a ſea of Tribulation. It is onely Jeſus (the preſerver and reſtorer of all things) who loves us from Eternity to Eternity. We muſt follow the ſacred ſteps of his examples to reduce our ſelves

to

to the finall point of our happineſſe.

2. The water at firſt was a mild element, which ſerved the Majeſty of God, as a floting Chariot, ſince (as the Scripture ſaith) his Spirit was carried upon the waters, from whence he drew the ſeeds which produced all the world. But after man had ſinned, like a ſupreme Judge, he made uſe of the gentleſt things to be the Inſtruments of our puniſhments. The water which carried the divine mercies, was choſen at the deluge, to drown all mankind. Now at this time Jeſus ſanctified it by his ſacred touch: He took the Baſon, which being in his hands, became greater and more full of Majeſty, then all the Ocean. Our ſpots, which eternity could not waſh clean, are taken away at Baptiſme by one onely drop of water ſanctified by his bleſſing. He prevents the bath of his bloud, by the bath of an element: which he doth expreſly before his inſtitution of the bleſſed Sacrament, to teach us, what purity of life, of heart, of faith, of intention and affections we muſt bring to the holy Euchariſt. It is neceſſary to chaſe away all ſtrange gods (which are ſins and paſſions) before we receive the God of Iſrael: we muſt waſh our ſelves in the waters of repentance, and change our attire

attire by a new converſation. It is too much for us to give fleſh for fleſh, the body of a miſerable man for that of Jeſus Chriſt. The conſideration of our ſins ſhould bring up the bloud of bluſhing in our cheeks, ſince they were the onely cauſe why he ſhed his moſt precious bloud upon the Croſſe for us. Alas, the heavens are not pure before his moſt pure ſpirit, which purifies all natures? Then how can we go to him, with ſo many voluntary ſtains and deformities; Is it not to caſt flowers upon a dunghill, and to drive Swine to a clear fountain, when we will go to Jeſus (the Authour of innocency) carrying with us the ſteps and ſpots of our hainous ſins?

3. Jeſus would not onely take upon himſelf the form of man, but that alſo of a baſe ſervant, as Saint *Paul* ſaith. It was the office of ſlaves to carry water to waſh bodies; which made *David* ſay, that *Moab* ſhould be the Baſon of his hope, expreſſing thereby, that he would humble the Moabites ſo low, that they ſhould ſerve onely to bring water to waſh unclean houſes. Alas, who would have ſaid, that the meſſias was come amongſt us to execute the office of a Moabite? What force hath conquered him, what arms have brought him

him under, but only love? How can we then become proud, and burn incenſe to that Idol called point of honour, when we ſee how our God humbled himſelf in this action? Obſerve with what preparation the Evangeliſt ſaid that his heavenly Father had put all into his hands: that he came from God, and went to God; and yet inſtead of taking the worlds Scepter, he takes a Baſon and humbles himſelf to the moſt ſervile offices. And if the waters of this Baſon cannot burſt in us, the foul impoſthume of vanity, we muſt expect no other remedy, but the eternal flames of hell fire.

Aſpirations.

O King of Lovers, and Maſter of all holy Loves! Thou loveſt for an end, and till the accompliſhment of that end. It appertains only to thee to teach the Art of loving well, ſince thou haſt practiſed it ſo admirably. Thou art none of thoſe delicate friends, who only make love to beauties, to gold, to ſilk; thou loveſt our very poverty, and our miſeries; becauſe they ſerve for objects of thy charity. Let proud *Michol* laugh (while ſhe liſt) to ſee my dear *David* made as a water-bearer;

honour him as much in that poſture, as I would ſitting upon the throne of all the world. I look upon him holding this Baſon, as upon him that holds the vaſt Seas in his hands. O my mercifull Jeſus, I beſeech thee waſh; waſh again, and make clean my moſt ſinfull ſoul. Be it as black as hell, being in thy hands, it may become more white then that Dove (with ſilver wings) of which the Prophet ſpeaks. I go, I run to the fountains; I burn with love amongſt thy purifying waters. I deſire affectionately to humble my ſelf, but I know not where to find ſo low a place as thine, when thou waſt humbled before *Judas*, to waſh his traitours feet.

Upon the Garden of Mount Olivet.

Moralities.

1. JEſus enters into a Garden, to expiate the ſin committed in a Garden by the firſt man. The firſt *Adam* ſtole the fruit, and the ſecond is ordained to make ſatisfaction. It is a ſtrange thing, that he choſe the places of our delights, for ſuffering his pains; and never look upon our moſt dainty ſweets, but to draw out of them moſt bitter ſorrows. Gardens are made for re-

recreations, but our Saviour finds there onely desolation. The Olives which are tokens of Peace, denounce War unto him. The plants there do groan; the flowers are but flowers of death, and those fountains are but fountains of sweat and bloud. He that shall study well this Garden, must needs be ashamed of all his pleasant Gardens; and will forsake those refined curiosities of Tulips, to make his heart become another manner of Garden, where Jesus should be planted as the onely tree of life, which brings forth the most perfect fruits of justice.

2. It was there that the greatest Champion of the world undertook so great combats, which began with sweat and bloud, but ended with the losse of his life. There were three marvellous agonies, of God and Death; of Joy and Sorrow; of the Soul and Flesh of Jesus. God and Death were two incompatible things; since God is the first, and the most universal of all lives, who banisheth from him all the operations of death, and yet his love finds means to unite them together for our redemption.

The joy of beatitude was a fruition of all celestial delights, whereunto nothing which displeased, could have accesse; and yet

yet Jeſus ſuffered ſorrow, to give him a mortal blow even in the Sanctuary of his Divinity. He afflicted himſelf for us, becauſe we knew not what it was to afflict our ſelves for him; and he deſcended by our ſteps to the very anguiſhes of death, to make us riſe by his death to the greateſt joyes of life.

To be ſhort, there was a great duel between the affectionate love, and the virginal fleſh of Jeſus. His ſoul did naturally love a body which was ſo obedient, and his bodie followed wholly the inclinations of his ſoul: There was ſo perfect an agreement between theſe two parties, that their ſeparation muſt needs be moſt dolorous. Yet Jeſus would have it ſo, and ſigne the decree by ſweating bloud. And as if it had been too little to weep for our ſinnes with two eyes, he ſuffered as many eyes as he had veins, to be made in his body, to ſhed for us tears of his own bloud.

3. Obſerve here how this ſoul of Jeſus amongſt thoſe great anguiſhes, continued alwayes conſtant, like the needle of a Sea-compaſs in a ſtorm. He prayes, he exhorts, he orders, he reproves, and he encourages; he is like the heavens, which (amongſt ſo many motions and agitations) loſe no part of their meaſure or proportion.

tion. Nature & obedience make great convulsions in his heart; but he remains constantly obedient to the will of his heavenly Father: he tears himself from himself, to make himself a voluntary sacrifice for death amongst all his inclinations to life; to teach us that principal lesson of Christianity, which is to desire onely what God will, and to execute all the decrees of his divine providence, as our chiefest helps to obtain perfection.

Aspirations.

Aspirations.

O Beauteous garden of Olives, which from henceforth shall be the most delicious objects of my heart. I will lose my self in thy walks. I will be lost with God, that I may never be lost. I will breath only thy air, since it is made noble by the sighs of my dear Master. I will gather thy flowers, since Jesus hath marked them with his bloud. I will wash my self in those fountain since they are sanctified by the sweat of my Jesus. I will have no other joy but the sorrow of the Son of God. nor any other will but his. O my sweet Saviour, Master and Teacher of all humane kind, wilt thou be abridged of thine one will (which was so reasonable and pure) to give me an example of mortifying my passions, and shall I (before thy face) retain any wicked or disordinate appetites? Is it possible I should desire to be Lord of my self (who am so bad a Master (when I see the Author of all goodness separate himself from himself, only to make me and all

mankind partakers of his merits.

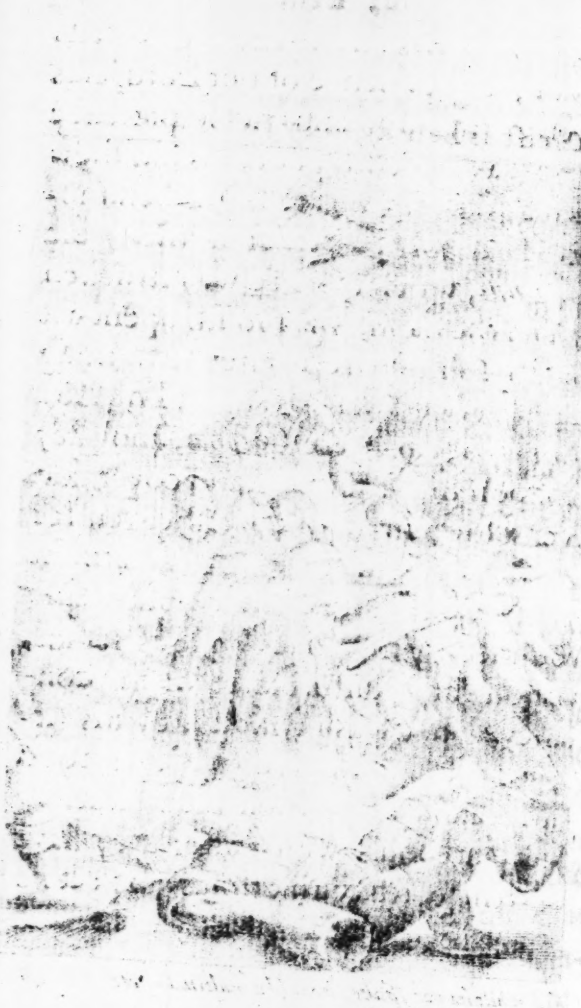
Of the apprehension of Christ.

IN that obscure and dolorous night wherein our Saviour was apprehended, three sorts of darknesses were cast upon the Jews, upon *Judas*, and upon St. *Peter*: A darkness of obduration upon the hearts of the Jews; a darkness of ingrateful malignity upon *Judas*; and a darkness of infirmity upon St. *Peter*. Was there ever any blindness like that of the Jews, who sought for the shining sun with lighted torches, without knowing him by so many beams of power which shined from him. They are strucken down with the voice of the Son of God, as with lightning; and they rise again upon the earth to arme themselves against heaven. They bind his hands to take away the use of his forces, but they could not stop the course of his bounties. To shew that he is totally good, he is good and charitable even amongst his mercileſs executioners, and he loſt all he had (saving his Godhead) only to gain patience.

When

Christ is betrayed by Judas Luk. 22. 47.

And while he yet spake, behold a multitude etc: v. 48.



When St. *Peter* ſtroke the high Prieſts ſervant, the patience of our Lord Jeſus received the blow, and had no patience till he was healed. If goodneſs did ſhew forth any one beam in the Garden, modeſty ſent forth another in the houſe of *Annas*, when his face was ſtrucken by a ſervile hand, his mouth opened it ſelf as a Temple from whence nothing came but ſweetneſs and light. The God of Truth ſpeaketh to *Caiphas*, and they ſpit upon his brightneſs, and cover that face which muſt diſcover heaven for us. The mirrour of Angels is tarniſht with the ſpittle of infernal mouths, and wounded by moſt ſacrilegious hands, without any diſturbance of his conſtancy. That was invincible by his virtue, as the wilfulneſs of the Jews ſtood unmoveable by their obduration. There are ſouls which after they have filled the earth with crimes, expect no cure of their diſeaſes, but by the hell of the reprobate.

2. The ſecond darkneſs appeareth by the black paſſion of *Iudas*, who falls

down into hell with his eyes open; and after he had sold his soul, sold Jesus, and both all he had, and all he was, to buy an infamous halter to hang himself. A soul become passionate with wanton love, with ambition or avarice, is banished into it self, as into a direct hell, and delivered to her own passion as to the Furies. The Poets *Hydra* had but seven heads, but the spirit Avarice (St. *John Climacus* saith) hath ten thousand. The conversation of Jesus, which was so full of infinite attractions, could never win the spirit of *Iudas*, when it was once bewitched with covetousness. The tinkling of silver kept him from rightly understanding Jesus. He makes use of the most holy things to betray Holiness it self. He employes the kiss of peace to begin war. He carries poyson in his heart, and hony in his mouth: he puts on the spirit of Jesus to betray him. This shews us plainly, that covetous and traiterous persons are farthest from God, and neareſt to the Devils.

The third power of darkness appeared

red in the infirmity of St. *Peter*, who after so many protestations of fidelity, for fear of death, renounced the Autour of life. One of the Ancients said, the greatest frailty of Humanity was, that the wisest men were not infallibly wise at all times. And all men are astonished to see, that the greatest spirits (being left to themselves) become barren, and suffer eclipses which give example to the wisest, and terrour to all the world. God hath suffered the fall of St. *Peter* to make us have in horrour all presumption of our own forces; and to teach us that over great assurance is oft times mother of and approaching danger. Besides, it seemeth he would by this example, consecrate the virtue of repentance in this fault of him, whom he chose to be head of his church; to make us see, that there is no dignitie so high, nor holinesse so eminent, which doth not ow Tribute to the mercie of God.

Aspirations.

Upon Saint Peters teares.

IT is most true (saith St. *Peter*) that a proud felicity hath alwaies reeling feet. Thou which didst defie the gates of hell, hast yielded thy self to the voice of a simple woman. All those conquests which thou didst promise to thy self, are become the trophees of so weak a hand. Return to the combat, and since she hath triumphed over thee, do thou at least triumph over thy self. Alas? I am afraid even to behold the place of my fall, and the weak snares of a simple woman appear to me as boisterous chains. Yet what can he fear who is resolute to die? if thou find death amongst those Massacres, thou shouldst rather embrace then decline it: For what can it do but make thee companion of life it self? Our soul is yet too foul to be a sacrifice for God; let us first wash it with teares. I fell down before the fire, and I will rise by water. I have walked upon the sea to come to Jesus, and I will now return to him by

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the way of tears. I will speak now only by my tears, since I have lately talked so wickedly with my mouth. Since that which should open to speak Oracles for the Church, hath been employed to commit foul treason; since we have nothing left free to us, but sighs and groans, let us make use of the last liberty which is left us and when all is spent return to the mercy of Jesus, which all the sins of the world can never evacuate. I will from hence forth be a perpetual example to the Church by my fall, and rising again from death; for the comfort of sinners; and the fault of one night shall be lamented by me all the dayes of my life.

Moralities upon the Pretorian or Judgment Hall.

1. IN the passion of our Saviour all things are divine, and it seemeth they go as high as they could be raised by that Soveraign power joyned with extream love. Jesus the most supream and redoubted judge, who will come in his great Majesty to judge the world,

fire and lightning streaming from his face, and all things trembling under his feet, was pleased at this time to be judged as a criminal person. Every thing is most admirable in this judgement. The accusers speak nothing of those things which they had resolved in their counsels, but all spake against their consciences. As soon as they are heard, they are condemned, justice forsaketh them, and they are wholly possest with rage. *Pilate* before he gave judgment upon Jesus, pronounced it against himself; for after he had so many times declared him innocent, he could not give judgment without protesting himself to be unjust. The silence of Jesus is more admired by this Infidel, then the eloquence of all the world; and truth without speaking one word triumpheth over falshood. A Pagan Lady (the wife of Pilate) is more knowing then all the Lawyers, more religious then the Priests, more zealous then the Apostles, more couragious then the men of arms; when she sleepeth, Jesus is in her sleep: when

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she talketh, Jesus is upon her tongue: if she write, Jesus is under her pen: her letter defended him at the judgement Hall, when all the world condemned him: she calleth him holy, when they used him like a theif: She maketh her husband wash his hands before he touched that bloud, the high price of which she proclaimed. She was a Roman Lady by Nation, called *Claudia Procula*, and it was very fit she should defend this Jesus, who was to plant the feat of his Church in *Rome*. All this while Jesus doth good amongst so many evils. He had caused a place to be bought newly for the burial of Pilgrims at the price of his bloud; he reconciles *Herod* and *Pilate*, by the loss of his life. He sets *Barrabas* at liberty by the loss of his honour: he speaks not one word to him that had killed St. *John* the Baptist, who was the voice. And he other to revenge himself (without thinking what he did) shewed him as a king. He appears before *Pilate* as the king of doleurs, that he might become for us the king of glories. But what a horroun

is it to consider that in this judgment he was used like a slave, like a sorcerer, like an accursed sacrifice? Slavery made him subject to be whipped, the crown of thorns was given only to Enchanters, and that made him appear as a Sorcerer: And so many curses pronounced against him made him as the dismissive Goat mentioned in *Leviticus*, which was a miserable beast, upon which they cast all their execrations, before they sent it to die in the desart. He that bindeth the showers in clouds to make them water the earth, is bound and drawn like a criminal person: He that holds the vast seas in his fist, and ballanceth heaven with his fingers, is strucken by servile hands. He that enamels the bosom of the earth with a rare and pleasing diversity of flowers, is most ignominiously crowned with a crown of thorns. O hideous prodigies which took away from us the light of the Sun, and covered the Moon with a sorrowful darkness. Behold what a Garland of flowers he hath taken upon his head

to expiate the sins of both Sexes. It was made of briers and thorns, which the earth of our flesh had sowed for us, and which the virtue of his Cross took away. All the pricks of death were thrust upon this prodigious patience, which planted her throne upon the head of our Lord. Consider how the Son of God would be used for our sins, which we live in delicacies? and one little offensive word goeth to our hearts; to which though he that spake it gave the swiftness of wings, yet we keep it so shut up in our hearts, that it getteth leaden heels, which make it continue there fixed.

Aspirations.

ALas, what do I see here? a crown of thorns grafted upon a man of thorns? A man of dolours, who burns between two fires; the one of love, the other of tribulation; both which do enflame and devour him equally, and yet never can consume him. O thou the most pure of all beauties, where have my sins placed thee? Thou

art

art no more a man, but a bloody skin taken from the teeth of Tyges and Leopards. Alas, what a spectacle is this to dispoil this silk + worm which at this day attires our Churches and Altars? How could they make those men (who looked upon thy chast body) strike and disfigure it? O white Alabaster, how hast thou been so changed into scarlet? Every stroke hath made a wound, and every wound a fountain of bloud. And yet so many fountains of thy so precious bloud, cannot draw from me one tear. But O sacred Nightingale of the Cross, who hath put thee within these thorns, to make so great harmonies only by thy silence? O holy thorns I do not ask you where are your roses. I know well they are the bloud of Jesus, and I am not ignorant that all roses would be thorns, if they had any feeling of that which you have. Jesus carried them upon his head, but I will bear them at my heart: and thou (O Jesus) shalt be the object of my present dolours

* *Ego sum vermis & non homo, Psalm. 21.*

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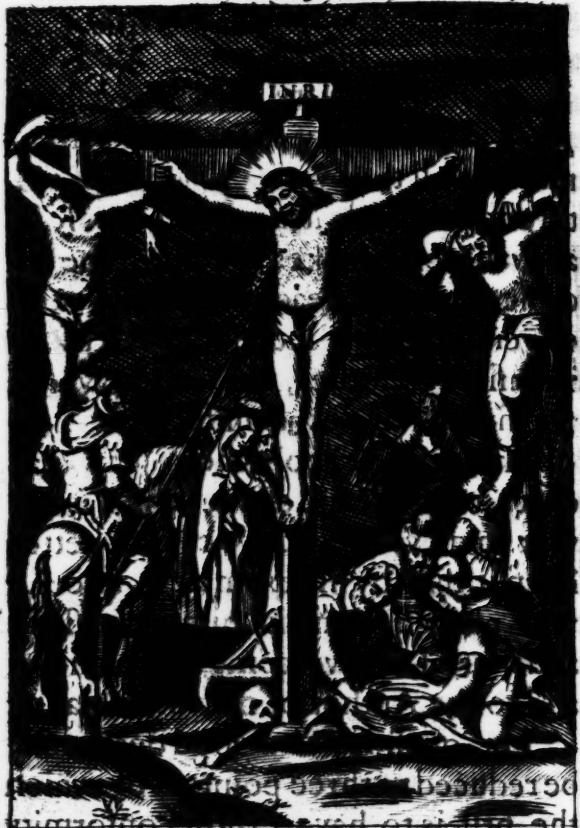
* Ego sum vermis & non homo. Psalm. 21.

lours

Christ is crucified. *John. 19. v. 23. 24.*



Then the souldiers when they had crucified Jesus took his garments etc.
They said let us not rent it, but castlets for it. etc.

lours that thou maist after be the fountain of my everlasting joyes.

Moralities for Good Friday upon the death of Jesus Christ.

MOunt Calvary is a marvellous Scaffold, where the chiefest Monarch of all the world, loseth his life, to restore our salvation which was lost, and where he makes the Sun to be eclipsed over his head, and stones to be cloven under his feet; to teach us by insensible creatures, the feeling which we should have of his sufferings.

This is the school where Jesus teacheth that great Lesson, which is the way to do well: and we cannot better learn it then by his examples, since he was pleased to make himself passible and mortal, to overcome our passions, and to the Author of our immortality.

The qualities of a good death may be reduced to three points: of which the first is to have a right conformity to the will of God, for the manner, the hour and circumstances of our death.

The

The second is to forsake as well the affections, as the presence of all creatures of this base world.

The third is to unite our selves to God by the practise of great virtues, which will serve as steps to glory.

Now these three conditions are to be seen in the death of the Prince of Glory upon mount Calvary; which we will take as the purest Idea's, whereby to regulate our passage out of this world.

1. COnsider in the first place, that every man living hath a natural inclination to life, because it hath some kind of divinity in it. We love it when it smileth upon us, as if it were our Paradise; and if it be troublesom, yet we strive to retain it, though it be accompanied with very great miseries. And if we must needs forsake this miserable body, we then desire to leave it by some gentle and calm death. This maketh us plainly see the greatness of our Saviour, who being Master of life and death, and having it in his

power

power to chuſe that manner of death which would be leaſt hideous, (being of it ſelf full enough of horreur) yet nevertheleſs, to conform himſelf to the will of his heavenly Father, and to confound our delicacies: he would needs leave his life by the moſt dolorous and ignominious which was to be found amongſt all the deaths of the whole world. The Croſs amongſt the Gentiles was a puniſhment for ſlaves, and the moſt deſperate perſons of the whole world. The Croſs amongſt the Hebrews was accurſed. It was the ordinary curſe which the moſt uncapable and moſt malicious mouths did pronounce againſt their greateſt enemies. The death of a crucified man, was the moſt continual, languiſhing, and tearing of a ſoul from the body, with moſt exceſſive violence and agony. And yet the eternall wiſdom choſe this kind of puniſhment, and drank all the ſorrows of a cup ſo bitter. He ſhould have died upon ſome Trophee, and breathed out his laſt a-

mongſt

mongst flowers, and left his soul in a monument: and if he must needs have felt death, to have had the least sense of it that might be. But he would try the rigour of all greatest sufferings: he would fall to the very bottom of dishonour: and (having ever spared from himself all the pleasures of this life) to make his death compleat, he would spare none of those infinite dolours. The devout *Simon* of Cassia asketh our Saviour, going toward mount Calvary, saying, O Lord, whether go you with the extream weight of this dry and barren piece of wood? Whether do you carry it, and why? Where do you mean to set it? Upon mount Calvary? That place is most wild and stony. How will you plant it? Who shall water it? Jesus answers, I bear upon my shoulders a piece of wood, which must conquer him, who must make a far greater conquest by the same piece of wood: I carry it to mount Calvary, to plant it by my death, and water it by my bloud. This wood which I bear, must bear me, &c.

bear the salvation of all the world, and to draw all after me. And then (O faithfull soul) will not thou suffer some confusion at thine own delicacies? to be so fearfull of death by an ordinary disease, in a Down bed, amongst such necessary services, such favourable helps, consolations and kindnesses of friends so sensible of thy condition? We bemoan and complain our selves of heat, cold, distaste, or disquiet, of grief: Let us allow some of this to Nature; yet must it be confest, that we lament our selves very much, because we have never known how we should lament a Jesus Christ crucified. Let us die as it shall please the divine providence: If death come when we are old, it is a haven: If in youth, it is a direct benefit antedated: If by sickness, it is the nature of our bodies: If by eternal violence, It is yet always the decree of Heaven. It is no matter how many deaths there are, we are sure there can be but one for us.

2. Consider farther, the second condition of

of a good death, which consists in the forsaking of all creatures, and you shall find it most punctually observed by our Saviour at the time of his death. *Ferus*, a great Divine, who hath written a book of the hidden Word, toucheth twelve things abandoned by our Saviour.

1. *His apparel leaving him naked.*
2. *The mark of his dignity.*
3. *The Colledge of his Apostles.*
4. *The sweetness of all consolation.*
5. *His own proper will.*
6. *The authority of virtues.*
7. *The pride of his heart.*
8. *The perfect joyes of his soul.*
9. *The proper charity of his body.*
10. *The honours due to Him.*
11. *His own skin.*
12. *All his blood.*

Now do but consider his abandoning the principal of those things how bitter it was. First, the abandoning of nearest and most faithful friends, is able to afflict any heart; Behold him forsaken by all his so well beloved disciples, of whom he had made choice (amongst all mortal men) to be the depositaries of his doctrin, of his life, of his bloud. If *Judas* be at the mystery of his passion, it is to betray him. If St.

Peter

Peter be there assisting, it is to deny him: If his sorrowful mother stand at the foot of the cross, it is to encrease the grief of her Son; and after he had been so ill handled by his cruel executioners, to crucifie him again by the hands of Love. The courgious Mother to triumph over her self by a magnanimous constancy, was present at the execution of her dear Son. She fixed her eyes upon all his wounds, to engrave them deep in her heart. She opened her soul wide to receive that sharp piercing sword with which she was threatned by that venerable old *Simeon* at her purification: And Jesus who saw her so afflicted for his sake, felt himself doubly crucified, upon the wood of the Cross, and the heart of his dear Mother. We know it by experience that when we love one tenderly, his afflictions and disgraces will trouble us more then our own, because he living in us by an affectionate life, we live in him by a life of reason and election. Jesus lived and reposed in the

heart

heart of his blessed Mother, as upon a throne of love, and as within a Paradise of his most holy delights. This heart was before as a bed covered with flowers: But this same heart (on the day of his passion) became like a scaffold hanged with mourning, whereupon our Saviour entred, to be tormented and crucified upon the Cross of love, which was the Cross of his Mother. This admirable Merchant, who descended from heaven to accomplish the business of all ages; (who took upon him our miseries to give us felicities) was plunged within a sea of blood; and this so precious shipwrack, there remained one only inestimable pearl (which was his divine mother) and yet he abandons her, and gives her into the hands of his Disciple. After he had forsaken those neareſt to him, see what he does with his body; Jesus did so abandon it (a little before his death) that not being content only to deliver it as a prey to sorrow, but he suffered to be exposed naked to the view of the world.

And

And amongſt his ſharpeſt dolours (after he had been refuſed the drink which they gave to malefactors to ſtrengthen them in their torments) he took for himſelf vinegar and gall. O what a ſpectacle was it to ſee a body torn in pieces, which reſted it ſelf upon its own wounds, which was dying every moment, but could not die, becauſe that life diſtilled by drops? What Martyr did ever endure in a body ſo ſenſible & delicate, having an imagination ſo lively, & in ſuch piercing dolors mixt with ſo few comforts? And what Martyr did ſuffer for all the ſins of the whole world as he did, proportioning his torments according to the fruits which were to proceed from his croſs? Perhaps, O faithful ſoul, thou lookeſt for a mans body in thy Jeſus, but thou findeſt nothing but the appearance of one, cruſted over with gore blood: Thou ſeekeſt for limbs, & findeſt nothing but wounds: Thou lookeſt for a Jeſus which appeared glorious upon mount Thabor, as upon a Throne of Majeſty, with all the enſigns of

his glory, and thou findest only a skin all bloudy fastned to a cross between two thieves. And if the consideration of this cannot bring drops of bloud from thy heart, it must be more insensible then a diamond

3. To conclude, observe the third quality of a good death which will declare it self by the exercise of great and heroick virtues. Consider that incomparable mildness which hath astonished all ages, hath encouraged all virtues, hath condemned all revenges, hath instructed all Schools and crowned all good actions. He was raised upon the cross, when his dolours were most sharp and piercing: when his wounds did open on all sides, when his precious bloud shed upon the earth, and moistened it in great abundance: when he saw his poor clothes torn in pieces, and yet bloudy in the hands of those who crucified him. He considered the extream malice of that cruel people, how those which could not wound him with iron, pierced him with the

points

saints of their accursed tongues. He could quickly have made fire come down from heaven upon those rebellious heads. And yet forgetting all his pains to remember his mercies, he opened his mouth, and the first word he spake was in the favour of his enemies, to negotiate their reconciliation, before his soul departed. The learned Cardinal *Hugues* admiting the excessive charity of our Saviour toward his enemies, applies excellent well that which is spoken of the Sun in Ecclesiasticus. He brings news to all the world at his rising, and at noon-day he burns the earth, and heats those furnaces of Nature, which make it produce all her fruits.

So Jesus the Sun of the intelligible world, did manifest himself at his Nativity, as in the morning. But the Cross was his bed at noon, from whence came those burning streames of Love, which inflames the hearts of all blessed persons, who are like furnaces of that eternal fire which burns in holy Sion.

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On the other part admire that great magnanimity which held him so long upon the Crosse, as upon a Throne of honor and power when he bestowed Paradise upon a man that was his companion in suffering. I cannot tell whether in this action we should more admire the good fortune of the good thief, or the greatness of Jesus. The happiness of the good thief, who is drawn for a cut throat to prison; from prison to the judgment hall; from thence to the Crosse; and thence goes to Paradise, without needing any other gate but the heart of Jesus.

On the other side, what can be more admirable than to see a man crucified, to do that act, which must be performed by the living God, when the world shall end? To save some, to make others reprobate, and to judg from the height of his Crosse, as if he sate upon the cheifest throne of all Monarchs.

But we must needs affirm that the virtue of patience in this, holds a cheif place, and teaches very admirable les-

sons.

ions. He endures the torments of the body, & the pains of the ſpirit, in all the faculties of his ſoul, in all the parts of his virgin fleſh; and by the cruelty and multiplicity of his wounds, they all become one only wound, from the ſole of his foot, to the top of his head.

His delicate body ſuffers moſt innocently, and all, by moſt ingrate and hypocritical perſons, who would colour their vengeance with an apparence of holin ſs. He ſuffers without any comfort at all, and (which is more) without bemoaning himſelf; he ſuffers whatſoever they would or could lay upon him, to the very laſt gaſp of his life. Heaven wears mourning upon the Croſs; all the Citizens of heaven weep over his torments; the earth quakes; the ſtones rend themſelves, ſepulchres open; the dead ariſe: Only Jeſus dies unmoveable upon his throne of patience.

To conclude, who would not be aſtoniſhed at the tranquility of his ſpirit, and amongſt thoſe great convulſions of the world which moved round about

the Croſs, amongſt ſuch bloody dolors, inſolent cries, and inſupportable blaſphemies, how he remained upon the Croſs, as in a Sanctuary at the foot of an Altar; bleeding, weeping, and praying, to mingle his prayers with his blood & tears. I do now underſtand why the Wiſe man ſaid, He planted Iſles within the Abyſs; ſince that, in ſo great a gulph of afflictions, he ſhewed ſuch a ſerenity of ſpirit; thereby making a Paradiſe for his Father (amongſt ſo great pains) by the ſweet perfume of his virtues. After he had prayed for his enemies, given a promiſe of paradiſe to the good thief, and recommended his mother to his Diſciple, he ſhut up his eyes from all humane things, entertaining himſelf only with prayers and ſighs to his heavenly Father. O that at the time of our deaths we could imitate the death of Jeſus, and then we ſhould be ſure to find the ſtreams of life.

Aſpirations.

O Spectacles of horror, but Abyſs of goodneſs and mercy. I feel my heart

heart divided by horror, pity, hate, love, execration and adoration. But my admiration and being raviſhed, carries me beyond my ſelf. Is this then that bloody ſacrifice which hath been expected from all ages? This hidden myſtery, this profound knowledge of the Croſs, this dolorous Jeſus, which makes the honorable amends between heaven & earth, to the eternal Father, for expiation of the ſins of humane kind.

Alas, poor Lord, thou hadſt but one life, and I ſee a thouſand inſtruments of death, which have taken it away. Was there need of opening ſo many bloody doors, to let out thine innocent ſoul? could it not part from thy body without making (on all ſides) ſo many wounds? which after they have ſerved for the objects of mens cruelty, ſerve now for thoſe of thy mercy? O my Jeſus, I know not to whom I ſpeak, for I do no more know thee in the ſtate thou now art; or if I do, it is only by thy miſeries, becauſe they are ſo exceſſive, that there was need of a God to ſuffer what thou haſt indured.

red. I look upon thy disfigured countenance, to find some part of thy resemblance, and yet can find none but that of thy love. Alas, O beautiful head, which dost carry all the glory of the highest heaven divide with me this dolorous Crown of Thorns; they were my sins which sowed them, and it is thy pleasure that thine innoceney should mow them. Give me, O Sacred mouth, give me that Gall which I see upon thy lips: suffer me to sprinkle all my pleasures with it, since after a long continuance, it did shut up & conclude all thy dolours. Give me, O Sacred hands, and adored feet, the Nails which have pierced you: love binds you fast enough to the Cross without them. But do thou, O Lord, hold me fast to thy self, by the chains of thine immense charity.

O Lance, cruel Lance, why didst thou open that most precious side? thou didst think perhaps to find there the Sons life, and yet thou foundest nothing but the mothers heart: But without so much as thinking what thou didst, in playing

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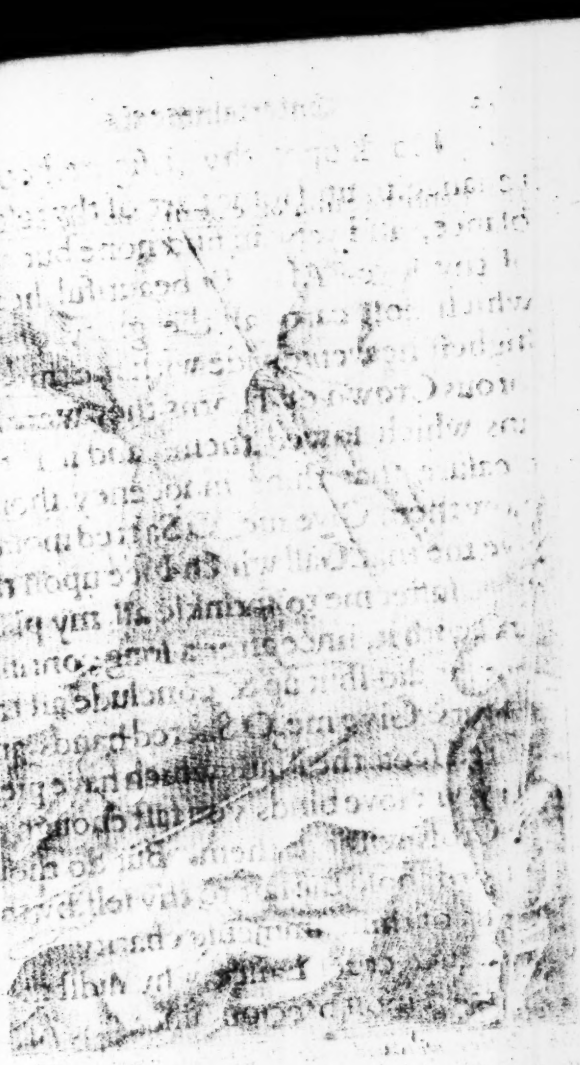
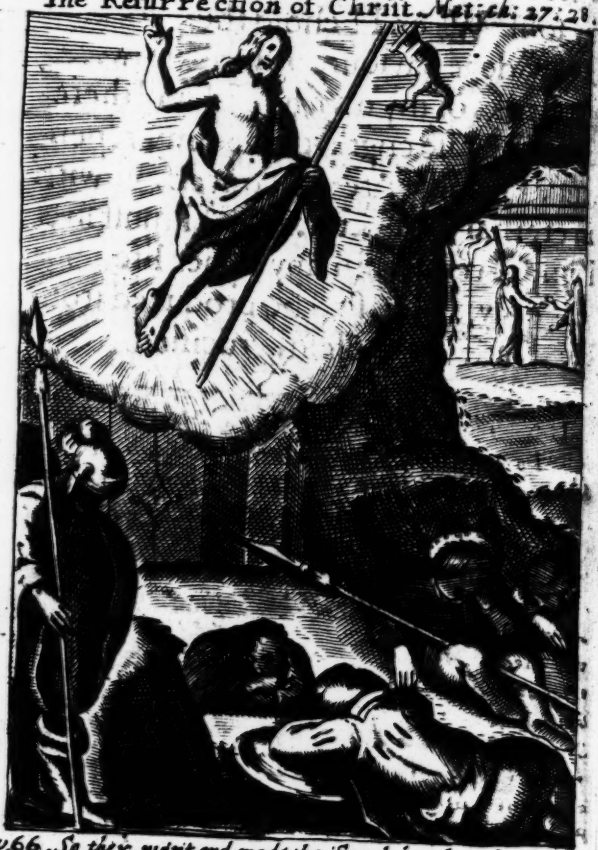


The Resurrection of Christ. Matth: 27: 28.



v. 66. So they went and made the Sepulcher sure sealing the stone and setting a watch. etc.

the murderer, thou haſt made a ſepulchre, wherein I will from henceforth bury my ſoul. When I behold theſe wounds of my dear Saviour, I do acknowledg the ſtroks of my own hand. I will therefore likewiſe engrave there my repentance: I will write my converſion with an eternal Character. And if I muſt live, I will never breath any other life, but that only, which ſhal be produced from the death of my Jeſus crucified.

The Goſpel for Eaſter Day, St. *Mark* the 16.

AND when the Sabbath was paſt, Mary Magdalen, and Mary of Iames, and Salome bought ſpices, that coming they might anoint Jeſus. And very early the firſt of the Sabbaths, they come to the Monument: the Sun being now riſen. And they ſay one to another, who ſhall roll us back the ſtone from the door of the Monument? And looking, they ſaw the ſtone rolled back. For it was very great. And entring into the Monument, they ſaw a young man ſitting on the right hand, covered with a white Robe: and they were aſtonied. Who ſaith to them, Be not diſmayed, you ſeek Jeſus of Nazareth that was crucified: he is riſen, he is not here, behold the place where they laid him. But go, tell his Diſciples, and Peter, that he goeth before you into Galilee: there ſhall you ſee him, as he told you.

Moralities.

1. THe Sepulchre of Jeſus becomes a fountain of life which carries, in

power, all the glories of the highest heaven. Our Saviour riseth from thence as day out of the East, and appears as triumphant, in the ornaments of his beauties, as he had been humbled by the excess of his mercies. The rage of the Jews loseth here its power, death his sting, Satan his kingdom, the Tomb his corruption, and hell his conquest. Mortality is destroyed, life is illuminated; all is drowned in one day of glory, which comes from the glorious light of our Redeemer. It is now (saith *Tertullian*) that he is revested with his Robe of honor, and is acknowledged as the eternal Priest, for all eternity. It is now (saith St. *Gregory Nazianzen*) that he reassembles humane kind (which was scattered so many years by the sin of one man) and placeth it between the Arms of his Divinity. This is the Masterpiece of his profound humility, and I dare boldly affirm (saith S. *Ambrose*) that God had lost the whole world, if this Sacred virtue which he made so clearly shine in his beloved Son, had not put

him

him into poſſeſſion of his Conqueſts. We ſhould all languiſh after this Triumphant ſtate of the Reſurrection, which will make an end of all our pains and make our Crowns everlaſting.

2. Let us love our Jeſus as the *Maries* did, that, with them, we may be honored with his viſits. Their love is indefatigable, courageous and inſatiable. They had all the day walked round about the Judgment Hall, Mount Calvary, the Croſs, and the Sepulchre. They were not wearied with all that. And night had no ſleep to ſhut up their eyes. They forſake the Image of death, which is ſleep, to find death it ſelf, and never looked after any bed, except the Sepulchre of their maſter; they travel amongſt darkneſs, pikes, lances, the affrights of Arms, and of the night, nothing makes them afraid. If there appear a difficulty to remove the ſtones, love gives them arms. They ſpare nothing for their Maſter and Saviour. They are above *Nichodemus* and *Joſeph*, they have more exquiſite perfumes, for they are ready to

melt and distil their hearts upon the Tomb of their Master. O faithful lovers, seek no more for the living amongst the dead: That cannot die for love, which is the root of life.

3. The Angel in form of a young man (covered with a white Robe) shews us that all is young and white in immortality. The Resurrection hath no old age: it is an age, which can neither grow, nor diminish. These holy *Maries*, enter alive into the Sepulchre, where they thought to find death, but they learn news of the chiefest lives. Their faith there confirmed, their piety satisfied, there is promises assured, and their love receives consolation.

Aspirations.

I Do not this day look toward the East, O my Jesus, I consider the Sepulchre, it is from thence this fair Sun is risen. O that thou appearest amiable, dear spouse of my soul. Thy head which was covered with thorns, is now crowned with a Diadem of Stars, and Lights, and all the glory of the highest Heaven rests

upon

upon it. Thine eyes which were eclipſed in blood, have enlightned them with fires & delicious brightneſs, which melt my heart: Thy feet and hands, ſo far as I can ſee, are enameld with Rubies, which after they have been the objects of mens cruelty, are now become eternal marks of thy bounty. O Jeſus, no more my wounded, but my glorified Jeſus, where am I? what do I? I ſee, I fly, I ſwound, I die, I revive my ſelf with thee. I do beſeech thee, my moſt Sacred Jeſus, by the moſt triumphant of thy glories, let me no more fall into the image of death, not into thoſe appetites of ſmoak and earth which have ſo many times buried the light of my ſoul. What have I to do with the illuſions of this world? I am for Heaven, for Glory, & for the reſurrection, which I will now make bud out of my thoughts, that I may hereafter poſſeſs them with full fruition.

The Goſpel upon Munday the Eaſter week, St. *Luke* the 24.

AND behold, two of them went the ſame day into a Town which was the ſpace of ſixty furlongs from Jeruſalem, named Emmaus. And they talked betwixt

themselves of all these things which chanced therein? And it came to pass, while they talked and reasoned with themselves, Jesus also himself approaching went with them, but their eyes were held that they might not know him. And he said to them, what are these communications that you confer one with another walking, and are sad? And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it, these dayes? To whom he said, what things? And they said, concerning Jesus of Nazareth, who was a man, a Prophet, mighty in work and word before God and all the people. And how our chief Priests and Princes delivered him into condemnation of death, and crucified him. But we hoped that it was he that should redeem Israel: And now besides all this, to day is the third day since these things were done. But certain women also of ours, made us afraid; who before it was light, were at the monument, and not finding his body, came saying that they saw a vision also of Angells, who say that he is alive. And certain men of ours went to the Monument: and they found it so as the women said but him they found not. And he saith to them, O foolish, and slow of heart to believe in all things which the Prophets have spoken: Ought not Christ to have suffered these things, and so enter into his glory? And beginning from Moses and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him. And they drew nigh to the Town whither they went: and he made semblance to go further. And they forced him, saying, tarry with us, because it is toward night, and the day is now far spent and he went in with them. And it came to pass, while he sate at the Table with them, he took bread, and blessed, and brake, and did reach to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other, was not our heart burning in us, whilst he spake in the way, and opened unto us the

Scrip-

Scriptures? And rising up the same hour they went back into Jerusalem, and they found the Eleven gathered together, and those that were with them, saying, that our Lord is risen indeed, and hath appeared to Simon. And they told the things that were done in the way, and how they knew him in the breaking of bread.

Moralities.

1. IT is a strange thing, that God is alwaies with us, and we are so little with him. We have our being, our moving, our life from him: he carries us in his arms, he keeps us as a Nurse does her dear child; and yet all this while we scarce konw what he is, & use him so often as a stranger. He is in our being, and yet we keep him far from our heart, as a dead man who is quite forgotten. And yet *Enoch* walked with him, and for that he was taken from the conversation of men, & reserved for Paradise. To speak truth, our soul should alwayes be languishing after her Jesus, and count it a kind of Adultery to be separated from him, so much as by thought. Let us learn a little to talk with him; we commonly have that in our tongue which we keep in our heart. Let us sweeten the sadness of

of our pilgrimage, by the contemplation of his beauties. Let us look upon him as God and man; the God of gods, the Man of men; our great Saviour and Prophet, powerful both in word and work; for if his word be thunder, this life is a lightning. He hath been here doing good to all the world; and suffering hurt from all the world; doing good without reward, and induring evil without impatience. We all pass here as Torrents into valleys; the only question is of our passing well: whether we look on worldly goods as on waters which pass under a bridge, and as upon the furniture of an Inn which is none of ours. If we be imbarqued in the Vessel of life, let us not amuse our selves to gather Cockles upon the shore; but so, that we may alwayes have our eyes fixed upon Paradise.

2. Two things do hinder those Pilgrims from knowing Jesus as they should. The one is, their eyes are dazled; and the other is the little account they make of the Cross, which drives them

them into a mistrust of the Resurrection. And this is it which crosseth us all our life, and so oft diverts us from the point of our happiness. Our eyes are dazled with false lights of the world, they are darkned with so many mists and vapours of our own appetites and passions, that we cannot see the goods of heaven in the brightest of their day. Worldly chains have a certain effective vigour & pleasure, which is only painted, but they have a most certain sorrow, & a most uncertain contentment: They have a painful labor, and a timorous rest: A possession full of misery, and void of all beatitude. If we had our eyes well opened, to penetrate and see what it is, we should then say of all the most ravishing objects of the world, how senseless was I when I courted you? O deceitful world, thou didst appear great to me, when I saw thee not as thou art: But so soon as I did see thee rightly, I did then cease to see thee: for thou wast no more to me but just nothing. We run in full career after all that pleaseth

seth our sense, and the Cross, which is so much preached to us, is much more upon our Altars, then in our hearts. We will not know, that the throne of Mount Calvary, is the path way to heaven: and as this truth wanders from our hearts, Jesus departs from our eyes. Let us at least pray Jesus to stay with us, for it is late in our hearts, and the night is far advanced, by our want of true light. We shall not know Jesus by discourse, but by feeling him in the persons of his poor, since he gives the continual nourishment of his body.

Aspirations.

O Only Pilgrim of the world, & first dweller in the heart of thy heavenly Father, what a pilgrimage hast thou made, descending from heaven to earth, and yet without forsaking heaven? Thou hast markt thy steps by thy conquests: made visible thy way by thine own light, thou hast watered it with thy precious blood, and payed it with thy wounds? O what a gooly thing it is to walk with thee, when thou openest

eſt thy ſacred mouth, as the opening of a temple, to diſcover the beauties and myſteries of it. O that it is moſt pleaſing to underſtand that mouth, which diſtils ſo much honey through lips of Roſes. But wherefore (My good Lord) art thou pleaſed to hide thy ſelf from a ſoul which languiſhes after thee? Take away the vail from mine eyes, and ſuffer thy ſelf to be ſeen in the veſture of thy heavenly beauties. If I muſt bear the Croſs, and paſs by the throne of mount Calvary, to come to Heaven, I moſt humbly ſubmit to thy divine pleaſure that I may poſſeſs all that thou art.

The Goſpel upon Tueſday in Eaſter week, St. *Luke* the 24.

AND whiles they ſpake theſe things, Jeſus ſtood in the midſt of them, and he ſaith to them, Peace be to you, It is I, fear not. But they being troubled and frighted, imagined they ſaw a Spirit. And he ſaith to them, Why are you troubled, and cogitations ariſe in your hearts? See my hands and my feet, that it is I my ſelf, handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to have. And when he had ſaid this, he ſhewed them his hand and feet. But they yet not believing, and marvelling for joy, he ſaid, Have you here any thing to be eaten? But they offered him a piece of fiſh broiled, and a hony comb. And when he had eaten before them, taking the remains, he gave to them. And he ſaid to them,

them, These are the words which I spake to you when I was yet with you, that all things must needs be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms of me. Then he opened their understanding, that they might understand the Scriptures. And he said to them, That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day, and penance to be preached in his Name, and remission of sins unto all Nations.

Moralities.

1. WE think sometimes that Jesus is far from us, when he is in the midst of our heart: he watches over us, and stretches out his divine hands for our protection. Let us live always as if we were actually in his presence, before his eyes, and in his bosom. An ancient Tradition doth observe, that after our Lords Ascention, the Apostles did never eat together, but they left the first napkin, for their good Master conceiving that according to his promise, he was always with them: Let us accustom our selves to this exercise of Gods presence: It is a happy necessity to make us do well, to believe and apprehend that our Judg is always present. If respect make him formidable, love will teach us that he is the Father of all sweetness. There

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can be no greater comfort in this world then to be present in heart and body with that which we love best.

2. Jesus is taken by his Apostles for a Spirit, because after the Resurrection he pierced the walls, and appeared suddenly as Spirits do. St. *Paul* also saith, in the second to the Corinthians, that now we do no more know Christ according to the flesh, that is to say, by the passions of a mortal body, as S. *Epiphanius* doth expound it. We must make little use of all our Bodies to converse with our Jesus, who hath taken upon him the rare qualities of a Spirit. We must raise our selves above our senses when we go to the Father of light, and the Creatour of sense. He teaches us the life of Spirits, and commerce of Angels, and makes assayes of our immortality, by a body now immortal. Why are we so tyed to our sense, and glued to the earth? Must we suffer our selves to enter into a kingdom of death, when we are told of the resurrection of him, who is the Author of all lives?

3. Ad-

3. Admire the condescending and bountles of our Lord to his dear Disciples. He that was entred into the kingdome of spirits, and immortal conversation, suffers his feet and hands to be touched, to prove in him the reality of a true body. He eats in presence of his Apostles, though he was not in more estate to digest meat, then the sun is to digest vapours. He did no more nourish himself with our corruptible meats, than the Stars do by the vapours of the earth. And yet he took them to confirm our belief, and to make us familiar with him. It is the Act of great and generous spirits to abase themselves, & condescend to their inferiours. So *David*, being anointed King, and inspired as a Prophet, doth not shew his person terrible in the height of his great glory, but still retained the mildness of a Shepherd. So Jesus the true Son of *David* (by his condescending to us) hath consecrated a certain degree, whereby we may ascend to heaven. Are not we ashamed that we have so little humility

or reſpect to our inferiours, but are always ſo full of our ſelves; ſince our Lord ſitting in his throne of Glory and Majeſty, doth yet abaſe himſelf to the actions of our mortal life? Let it be ſeen by our hands whether we be reſuſcitated, by doing good works, and giving liberal alms; Let it appear by our feet that they follow the paths of the moſt holy perſons. Let it be ſeen by our nouriſhment (which ſhould be moſt of honey) that is of that celeſtial ſweetneſs which is extracted from prayer. And if we ſeem to refuſe fiſh, let us at leaſt remain in the element of piety, as fiſhes in water.

Aſpirations.

THy love is moſt tender, and thy cares moſt generous (O mild Saviour.) Amongſt all the Torrents of thy Paſſion, thou haſt not taſted the water of forgetfulneſs. Thou returneſt to thy children as a Nightingal to her little neſt: Thou doſt comfort them with thy viſits, and makeſt them familiar with thy glorious life. Thou eateſt of a hony comb by juſt right, having firſt taſted the bitter gall of that unmerciful croſs. It is thus, that our ſorrows ſhould be turned into ſweets. Thou muſt always be moſt welcome to me in my troubles, for I know well that

that thou only canst pacifie and give them remedy. I will govern my self toward thee as to the fire: too much near familiarity will burn us; and the want of it will let us freez: I will eat hony with thee in the blessed Sacrament; I know that many there do chew, but few receive thee worthily. Make me O Lord I beseech thee, capable of those, which here on earth shall be the true Antepasts to our future glory.

The Gospel upon Low Sunday. St. *John* the 20.

THerefore when it was late that day the first of the Sabbaths, and the doors were shut, where the Disciples were gathered together for fear of the Iews. Iesus came and stood in the middest and said to them, Peace be to you. And when he had said this, he shewed them his hands and side. The Disciples therefore were glad when they saw our Lord. He said therefore to them again, Peace be to you. As my father hath sent me I also do send you. When he had said this, he breathed upon them, and he said to them, Receive ye the Holy Ghost; Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained. But Thomas, one of the twelve, who is called Didymus, was not with them when Iesus came. The other Disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, & put my finger into the place of the nails, & put my hand into his side, I will not believe. And after eight dayes again his Disciples were within, and Thomas with them. Iesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands and bring hither thy hand, and put it into my side, and be not incredulous, but faithful. Thomas answered and said to him, My Lord and my God. Iesus saith to him, Because thou hast seen me, Thomas, thou hast believed: Blessed are they that have not seen, and have believed.

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Moralisies.

1. JEsus the Father of all blessed harmonies (after so many combats) makes a general peace in all nature. He pacifieth *Limbo*, taking the holy Fathers out of darkness, to enjoy an eternal light, and sending the damned to the bottom of hell. He pacifies the earth, making it from thenceforth to breath the air of his mercies. He pacifieth his Apostles, by delivering them from that profound sadness, which they conceived by the imaginary loss of their dear Master. He pacifieth Heaven, by sweetning the sharpness of his heavenly Father, quenching by his wounds, the fire which was kindled of his just anger. Every thing smileth upon this great Peacemaker: Nature leaveth her mourning, & putteth on her robes of chearfulness, to congratulate with him his great and admirable conquests. It is in him that the heavenly Father (by a singular delight) hath poured out the fulness of all Graces, to make us an eternal dwelling, & to reconcile all in him and by him; pacifying by his blood from the Cross, all that is upon earth and in heaven. This is our *Iosuah* of whom the Scripture speaketh that he clears all difference, and appeaseth all battels. No stroke of any hammer or other iron, was heard at the building of *Solomons* Temple and behold the Church (which is the Temple of the living God) doth edifie souls with a marvellous tranquility.

2. The Sun is not so well set forth by his beams

beames, as our Saviour is magnificently adorned, with his wounds. Those are the Characters which he hath engraved upon his flesh, after a hundred ingenious fashions. The Ladies count their pearls and diamonds, but our Saviour counts his wounds, in the highest attire of his Magnificences, It is from thence, that the beauty of his body, taketh a new state of glory, and our faith in the resurrection is confirmed that the good, fill themselves with hope, Miscreants with terror, and Martyrs find wherewith to enflame their courage. These divine wounds open themselves as so many mouths, to plead our cause before the Celestial Father. Our Saviour Jesus never spake better for us, then by the voice of his precious Blood. Great enquiry hath been made for those mountains of myrth and frankincence, which *Solomon* promiseth in the *Canticles*, but now we have found them in the wounds of Jesus. It is from thence that there cometh forth a million of sanctified exhalations of sweetnes, of peace and propitiation as from an eternal sanctuary. A man may say they are like the Carbuncle which melteth the wax upon which it is imprinted, for they melt our hearts by a most profitable impression. At this sight the eternal Father calms his countenance, and the sword of his justice returneth into the sheath. Shall not we be worthy of all miseries, if we do arm these wounds against us, which are so effectual in our behalf? And if this blood

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of our *Abel* (after it hath reconciled his cruel executioners) should find just matter to condemn us for our ingratitude? *John* the second King of Portugal had made a secret vow, never to refuse any thing which should be asked of him in the virtue of our Saviours wounds; which made him give all his silver vessels to a poor gentleman that had found out the word. And why should not we give our selves to God, who both buyeth and requireth us by the wounds of Jesus?

3. Jesus inspireth the sacred breath of his mouth upon his Apostles, as upon the first fruits of Christianity: to repair the first breath, and respiration of lives, which the Author of our race did so miserably lose. If we can obtain a part of this, we shall be like the wheels of *Ezekiels* mysterious chariot, which are filled with the spirit of life. That great Divine called *Matthias Vierna*, said, that light was the substance of colours, and the Spirit of Jesus is the same of all our virtues. If we live of his flesh, there is great reason we should be animated by his Spirit. Happy a 1000. times are they, who are possessed with the Spirit of Jesus, which is to their spirit as the apple of the eye. St. *Thomas* was deprived of this amorous communication, by reason of his incredulity. He would see with his eyes, and feel with his hands, that which should rather be comprehended by faith: which is an eye blessedly blind: which knoweth all within

within its own bleſſedneſs, and is alſo at hand, which remaining on earth, goeth to find God in Heaven.

Aſpirations.

GReat Peace-maker of the world, who by the effuſion of thy precious bloud, haſt pacified the wars of fourty ages, which went before thy death. This word of peace hath coſt thee many battails, many ſweats and labours, to ciment this agreement of Heaven and Earth, of Sence and Reaſon, of God and Man. Behold thou art at this preſent like the Dove of *Noahs* Ark, thou haſt eſcaped a great deluge of paſſions, and many torrents of dolours thrown headlong upon one another. Thou bringeſt us the green Olive branch, to be the mark of thy eternal aliances. What? Shall my ſoul be ſo audacious and diſordered as to talk to thee of war, when thou ſpeakeſt to her of peace; To offer thee a weapon when thou offereſt her the Articles of her reconciliation, ſigned with thy precious bloud? Oh, what earth could open wide enough her boſom to ſwallow me, if I ſhould live like a little *Abiron*, with a hand armed againſt Heaven, which pours out for me nothing but flowers and roſes? Raign (O my ſweet Saviour) within all the conquered powers of my ſoul, and within my heart, as a conqueſt which thou haſt gotten by ſo many titles. I will ſwear upon thy wounds, which after they have been the monuments of thy fidelity, ſhall be the adored Altars of my vows and ſacrifices. I will promiſe thereupon inviolable fidelity to thy ſervice. I will live no more but for thee ſince thou haſt kil'd my death in thy life, and makeſt my life flourith within thy triumphant Reſurrection.

FINIS.